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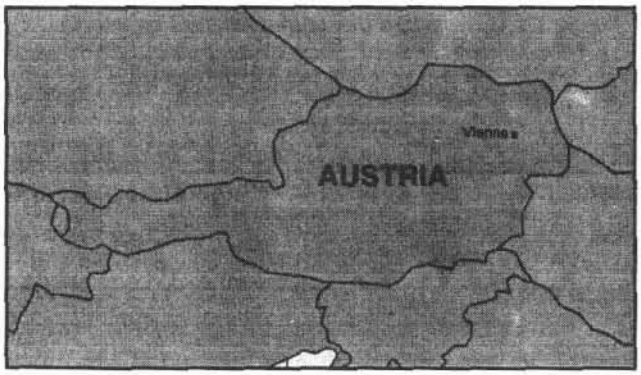
## Hohenems: Rise and Fall, Marital Ties and Migration

***George E. Arnstein***

Hohenems today is Austrian. Historically it was surrounded by Austrian territory, the Vorarlberg region where Jews lived at least as early as the 14th century.There was a short period of relative autonomy under the Counts of "Hohen Embs,Jewish community, subject to expulsion, reestablishment and eventual decline because of emigration and the Nazi persecution.

In 1765 Austria took over[1] and Hohenems became




part of the Austrian empire with its regional administrative seat in Innsbruck[2].Because of its location north of the Alps it also faced north across Lake Constance into Hither Austria. On the map it is immediately north of Liechtenstein, shown at the western edge of Austria. This explains why the Jewish community looked to a regional rabbi, based in Guenzburg and Pfersee in this same Swabian region[3].

Here is how Purin describes the early settlement[4]:

Only in 1632 is there documentation for David, Mayerle, Joseph, and Marx as settled in Hohenems; and the presence of a schoolmaster and "Mohel Juda Jew" in 1633 point to some community life. In 1640 there is mention of Rabbi Herz Abraham and in 1642 a synagogue is mentioned for

1 *Oesterreichische Alpenlaender,* Part I, 3. Vorarlberg....

2 Burmeister, "Hohenems zur Jugendzeit Salomon Sulzers," in *Salomon Sulzer - Kantor, Komponist, Reformer,* Catalog for an exhibition, p. 29. One site for the exhibit was Washington, DC, September 1992.

3 *Sulzer Catalog,* p. 129. It is plausible that the domain of the Landrabbiner reflected the political domain and influence.

4 Bernhard Purin, "Die Levi-Sulzer. Geschichte einer juedischen Familie in Vorarlberg," in *Sulzer Catalog,* p.16-25.

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the first time. By 1642 the head of a Jewish community can be cited; it is Josle Levi, born in 1610. (His seal is shown below.)

Seal of Josle Levi, Hohenems, about 1610-1688. Drawing by Erwin Longhi

...Josle Levi ... may well originate in one of the Jewish villages in the County of Burgau in southern Germany. In Hohenems he lived in a house near the sulphur bath right next to the Jewish cemetery. He was successful as a trader and was, at least at first, a favorite of the Counts of Hohenems who appointed him head of the Jewish community, as reported by Dr. Burmeister [5] who has published much of this information.

This was by no means an easy assignment,and he was only partly successful as a "broker" between patron and Jewry. On the 17th of Adar [5]416 at 2 in the afternoon, i.e. March 1656, he was expelled from the community "until he makes right that which he has done wrong." But what he did wrong cannot be discerned from the letter of expulsion signed by nine members of the community. By 1661 Josle Levi also had problems with his patron who seems to have had enough of the Jews in his County; he threatened Josle Levi and others with expulsion citing trivial reasons -- that they had dispensed wine without proper authority.

Apparently in 1663 the Jews were expelled from Hohenems for a period, for there are no further references to a Jewish community in Hohenems until 1667. Documentation for Hohenems and Sulz[6] is now in the Bregenz Archives; parts have been published by Dr. Burmeister, summarized below, including reproductions of the seals[7] of Josle Levi and Maier Moos.

**Josle Levi** was the dominant personality during the 17th century in Hohenems where he was Parnass for many years.... He was born about 1610 and died in 1680. Josle Levi was a successful horse trader. He also traded in other goods (cattle, wine, iron, and feathers) and was active as a moneylender and butcher. Expelled from Hohenems, he settled, along with Maier Moos in 1633 in Altenstadt near Feldkirch. In 1667 he returned to Hohenems, was expelled again and settled in Sulz[8] under Feldkirch jurisdiction. His descendants inlude the well known cantor Salomon Sulzer (1804-1890).

At the end of two years, Josle Levi and Mayer Moos returned to Hohenems where the Count, for a payment 100 florins each, granted them resident permits for six years. They were allowed to stay beyond this term and on 9 Jan 1676 Count Franz Karl confirmed the letter of protection of 1657. But a few months later, on Whitsunday 1676, the Count expelled all Jews from his territory without a discernible cause. The Hither Austrian[9] authorities, against payment of a protection fee, allowed the refugees to remain in the adjacent Feldkirch domains long enough to sell their property in Hohenems and to collect their debts.They then settled in the village of Sulz, halfway between Hohenems and Feldkirch.

The petitions in connection with this settlement in Sulz were now signed no longer by Josle but by his son Salomon, who succeeded his father as head of the community. Salomon Levi took on a heavy task because the Vorarlberg landed gentry were hostile toward Jews and tried, through numerous complaints with the Hither Austrian authorities and also through physical attacks, to get the Jews expelled....

5 Karl Heinz Burmeister, *Majaan*, Heft 20, 1993, pp. 393-5.

6 The interlude or exile in Sulz has been described by Bernhard Purin, *Die Juden von Sulz, eine juedische Landgemeinde in Vorarlberg 1676-1744*. Bregenz: Vorarlberger Autorengesellschaft 1991.

7 Erwin Longhi drew the seals of Josle Levi and Maier Moos, based on originals in the Landesarchiv Vorarlberg in Bregenz. They were published by Karl Heinz Burmeister in *Majaan*, Heft 20, 1993 ,pp 393-5.

8 Sulz in Vorarlberg is not the same as Sulz am Neckar where another patriarch originated, also named Sulzer.

9 This is the awkward but proper translation of "Vorderoesterreich" which applies to an extension of Austria which penetrated unevenly into Wuerttemberg, north of the Danube and even across the Neckar.

**Maier Moos**, often cited in the Alemanic [local] form of Maierle Moos, lived in 1632 in the Schwebel[10] in Hohenems. In 1637 for a short period he lived in nearby Goetzis. In 1659 he served as parnass of the Hohenems Jewish community, and in 1661 he had a house in the Steinach area of Hohenems.

Seal of Maier Moos, Hohenems, died 1663. Drawing by Erwin Longhi

He was a Dealer in horses and accessories, jewelry, wine and cider, also in credit, with a fortune of 600 florins in 1632. He died about 1663 and was buried in the Hohenems cemetery, even though he had been exiled at the time and had found a refuge in Altenstadt near Feldkirch.

A document[11] in German, dated August 30, 1661, signed in Hebrew letters "ich mair beken wie obstet" [I, Maier, confirm the above] has the seal of Maier Moos.

To quote Burmeister verbatim: "His descendants include the Reichenbach family, founders of the St. Gall embroidery industry." The proximity of Hohenems to Switzerland, right across the Rhine, was pivotal. When St.Gall, after a 1865 plebiscite, allowed Jews to settle there, the Hohenems Jewish citizens[12] declined from 455 to 165 in a span of eight years.

Once Hohenems became part of the Austrian Empire, it too was covered by the so-called laws of toleration. They were proclaimed in 1781 by the Austrian Emperor Joseph II, and marked a significant step toward equality. Two brothers in Hohenems were named Hof Faktoren by Austrian Kaiser Franz: Lazarus Josef Levi in 1785, and Wolf Josef Levi in 1797, honored as suppliers to the Imperial army against Napoleon, and also Michael Neumann in Randegg whose birth name in Hohenems was Levi. The Napoleonic wars were important, locally on 13 July 1800 when there was an actual battle in Hohenems in which the French won[13]. When, in 1805, France and Austria signed the Treaty of Pressburg, it awarded the Tyrol and Vorarlberg to Bavaria, and Vorarlberg became part of the Swabian Illerkreis, a Bavarian administrative unit, effective 11 February 1806.

## Reunion of Hohenems Descendants

*For details on the reunion, August 15-18,1998, contact Juedisches Museum, Schweizer Str. 5, A-6845 Hohenems, Austria or through e-mail: jmh@jmh.vol.at.The web page is:www.jmh.vol.at.*

An advisory committee – Yves Bollag, a Landauer descendant in Lugano; Felix Jaffe, a Brunner descendant in Jerusalem; and Stephan Rollin, a Rosenthal descendant – is working with Esther Haber, director of the Museum, toward expanding the original mailing list of about 100 known descendants [including me]. Proceedings will be in English and German.

**Bavarian Interlude.** This interruption of Austrian sovereignty from 1806 to 1814 meant that Hohenems was covered by the Bavarian edict of 1813, which granted some rights to Jews and also mandated surnames. These names are rather spectacular changes from traditional to "modern" surnames. As for legal equality, it came with the 1868 laws which permitted free migration in the Austrian empire and abolished occupational restrictions.

**Name Changes.** Much of what we know of the Hohenems Jewish community derives from the work

10 Probably a reference to Schwefel [=sulphur], a spring located in Hohenems.

11 Vorarlberg Landesarchiv, Vogteiarchiv Feldkirch. Sch. 28, Bl. 14-17

12 Sulzer Catalog, p. 128. "Die Firma Reichenbach & Co....."

13 Taenzer, Aron, *Geschichte der Juden in Tirol und Vorarlberg*. Teil 1 + 2. *Die Geschichte der Juden in Hohenems und im uebrigen Vorarlberg*. Meran, 1905. He completed only the Hohenems portion of this histrory, reprinted in Bregenz 1982 with additional material.

of Aron Taenzer, who served as rabbi in Hohenems and compiled a massive history. It includes a list of traditional names, linked to the new names adopted under the Bavarian mandate of 1813.

□ Benedikt, Abraham, Simon, Markus and Salomon Bernheimer had been known as the Brothers Levi Levi.
□ Michael Bickart and Heinrich Bickart, no change[14].
□ Benjamin Burgauer, no change. [Taenzer notes that he immigrated from Burgau.]
□ Ephraim Gutmann was Ephraim Levi, oldest son of Josef Wolf Levi and his spouse Maria Moos. Their 4 sons and 3 daughters:
□+[15] Hirsch (who died in 1792) had descendants, named Hirschfeld.
□ +Michael moved to Randegg and became Neumann.
□ +Lazarus (d. 1806) had descendants named Loewenberg.
□ +Wolf became Loewengard; his son left Hohenems, became Hohenemser.
□ Moses Wolf Levi, no change.
□ Josef Mendelsohn, son of Mendel from Sulz, had been Josef Emanuel Levi.
□ Babette Menz was formerly Widow [of] Michael Moos whose ancestors had used the descriptive signature "from Menz."
□ Abraham Reichenbach was Abraham Moos.
□ Markus Reichenbach was Mayer Moos.
□ Lazarus and Kilian Reichenbach changed from Moos.
□ Bertha Reichenbach was known as the Widow Loew Moos
□ Moses and Martin Reichenbach were known as her sons.
□ Benedikt Schweizer migrated from Switzerland [Schweiz]. He had been Benedikt Guggenheim.
□ Simon Steinach had a house in the "Steinach" area of Hohenems; he had been Simon Ullmann, but since Samuel Ullmann was the local rabbi, Simon chose Steinach to reduce confusion. Ullmann sometimes had been Ulmer.
□ Josef Sulzer was Josef Jakob Levi. Since his grandfather Josle Levi was among those who moved from Sulz to Hohenems, this family was known as the Sulzer Levis to distinguish it from many other Levis.
□ Lazar Waelsch was Lazar Levi, teacher, suggesting ties to "Welschland," not Wales but argot for Italian [or French] speaking areas.
□ Josef Weiler, lived in the "Weiler;" he had been Josle Wolf Levi.
□ Jakob Weiler was Jakob Samuel Levi.

While names can be informative as to geographic origin, in Hohenems the great number of Levis tends toward confusion with little latent geographic content. Today the new names are relevant because the organizers of the 1998 reunion of descendants ask respondents to identify themselves by citing the links through the new names. In my case the link goes back to Josle Levi through Hendel/Helene Bernheimer who married Hirsch Michael Neuburger in Buchau. Another possible link to Maier Moos is less certain.

Taenzer reports that in 1800 there were some 69 Jewish families of whom 60 paid Schutzgeld [protection fees] for a total of 1000 fl. The Jewish community of Hohenems increased and flourished during the 19th century, then gradually lost population through the typical migration to the cities, to Switzerland as well as to the United States, and suffered its extinction after the 1938 *Anschluss*, the annexation of Austria by Germany. The Jewish Museum was established in 1991 in the restored Heimann-Rosenthal villa.

## Migratory patterns from Hohenems, a Sampling

*Entries are mostly before1900 and derive heavily from Taenzer's book, cited above. They are alphabetical by locality, with U.S. entries near the end. – The numerous ties to Endingen and Lengnau in Switzerland and to Gailingen in Baden are omitted. Most* ***family names*** *were adopted as of 1813; see list above.*

In Aachen:
- Bertha Brettauer m. Ludolf Stern

In Antwerp:
- Clara Rosenthal m. Josef Heimann

In Augsburg Henriette Hirsch m. Max Luebeck
- Clara Loewenberg m. Emil Neuburger
- Katharina Reichenbach m. Bachmann
- Esther Rosenthal m. Heinrich Kahn

In Basel:
- Hermine Brettauer m. B. Dreyfuss

In Berlin:
- Ernestine Schwarz m. N. Lindheim

In Bolzano:
- Susanna Levi m. Heinrich Henle
- Flora Schwarz m. David Lehmann

14 Erwin Emanuel Dreifuss suggests a link to Picardy, northerm France, for this name in his *Die Familiennamen der Juden unter besonderer Beruecksichtigung der Verhaeltnisse in Baden zu Anfang des 19. Jahrhunderts*. Frankfurt/M: J. Kauffmann Verlag: 1927.

15 + indicates four brothers who adopted four different last names.

From Bretten/Baden-Wuertt.:
- Herz Laemmle Brettauer immigrated in 1773 from Bretten, then an Austrian territory.

In Bruchsal:
- Josefine Rosenthal m. Machold

In Budapest:
- Theodora Egg m. Lengyel

In Buchau:
- Vogel Bernheimer m. Moses Mayer
- Hendel Bernheim/er m. Hirsch Neuburger
- Helene Bernheimer m. David Neuburger
- Regina m. A. Bernheimer
- Sophie Levi m. Veit Neuburger
- Marie Hirschfeld m. Josef Neuburger
- Jeanette Moos m. Raphael Borger

Hedwig Neuburger from B. m. Richard Ullmann in H.
Sophie Neuburger from B. m. Michael Menz in H.

From Burgau:
- Benjamin Burgauer in 1773 migrated to H.

In Cologne:
- Flora Brettauer m. Em. Cassel

In Darmstadt:
- Emilie Reichenbach m. Stein

In Dortmund:
- Clara Reichenbach m. Pintus

In Elberfeld:
- Jeanette Brettauer m. Max Simon

In Erfurt:
Heinrich Hauser, born 1779, died in E.

In Fuerth:
- Blum Moos b. 1774 m. and died there
- Magdalene Moos m. Samuel Ascher

In Geneva:
- Louise Heumann m. Ludwig H. Bernheimer

In Graz:
- Josef Julius Rosenthal m. Alice Florence Frankau
- Marianne Rosenthal m. Emil Freiberg

In Halle/Saale:
- Rosa Hirschfeld m. Seelig

In Haigerloch:
- Abraham Wolf 1787-1858 became Abraham Wolf Hohenemser in Haigerloch

In Hamburg:
- Leopold Loewengard b 1817, died there
- Henriette Schwarz m. J. Braumschweig

In Huerben [Schwaben]:
- Bertha Brettauer m. Josef Landauer

In Innsbruck:
- Prof. Dr. Stefan Bernheimer
- Jakob, Judendoktor von Thannhausen, migrated in 1676 from H. to Innsbruck. His descendant, Ezechiel Dannhauser married Regina Neuburger, and then Babette Vierfelder, both from Buchau.

In Istanbul [Constantinopel]:
- Fanny Loewenberg 1833-1856
- Franziska Loewenberg 1837-1856

In Karlsruhe:
- Rebecka Mendelsohn m. M. Laupheimer

In Laupheim:
- Helene Moos m. Laemmle Loewenthal [d. 1812], then Simon Thannhauser
- Zemirah Moos/Reichenbach m. Victor Steiner
- Clara Reichenbach m. Daniel Steiner
- Payer Wolf/Wohlgenannt b. 1773 m. Leopold Friedberger

In Leipzig:
- David Josef Hirschfeld moved there in 1856.
- Josef Moos, born 1776, died in L.eipzig

In Linz:
- Mathilde Hirschfeld m: Abraham Steiner

In Livorno/Leghorn:
- Jakob Bernheimer 1817-1878 m. Malwine Guggenheim from Hohenems.

In London:
- Berthold Bernheimer born 1849

In Luxembourg:
- Regina Schwarz m. Jakob Rosenstiel

From Mainz:
- Rosine Mayer from Mainz m. Emanuel Mendelsohn in Hohenems

In Manchester:
- Jetti Loewengard m. Hermann Loewengard
- Sophie Rosenthal m. David Bless

In Mannheim:
- Naphtali Hirsch Levi there became Hohenemser

In Milan:
- Pauline Hirschfeld m. Hermann Loewenberg

Munich:
- Sybilla Hauser m. Heinrich Harburger
- Zemira Hirschfeld m. Levi Frank
- Lina Loewenberg m. Martin Hirschl
- Selma Menz m.Sim. Gruenbaum
- Rachel Moos m. Heinrich Iller
- Leopold Reichenbach 1820 - 1885 in M.
- Hedwig Ullmann b. 1858 m. and died in M.

In Nuernberg:
- Rosalie Brettauer m. Erlenbach

In Numea, New Caledonia:
- Samuel Reichenbach b. abt 1851, mine owner.

In Paris:
- Arnold Reichenbach [Chevalier, Legion d'Honneur]

In Pforzheim:
- Jeanette Loewenberg m. H. Ullmann

In Prague:
- Eugen Steinach, Dr. Med, Professor

In Randegg [Baden-Wurtt.]
- Michael Levi Neumann left many descendants there
- Joel Neumann 1782 - Randegg
- Rosa Gutmann m. Josua Jakob Weyl
- Betti Hirschfeld m. Max Bloch
- Caroline Landauer m. "Teacher" Optinger
- Babette Loewenberg m. David Levi Neumann
- Fanny Schwarz m. Moritz Bloch
- Nanette Ullmann/Steinach b. 1793

In Rome:
- Hermine Loewenberg m. Anton Hirsch

In Rotterdam:
- Jeanette Rosenthal m. Abraham Polack

In Schwabach:
- Clara Hirschfeld m. Jakob Koenigsberger

Emilie Guggenheim Neuburger

In St. Gall:
- Emilie Guggenheim m. Ludwig Neuburger[16]
- Clara Hirschfeld m. Benjamin Guggenheim
- Albert Hirschfeld m. Caecilie Rosenthal
- Josef Porges m. Flora Burgauer
- Louis Reichenbach m. Roesli Bernheim
- Carl Reichenbach, MD
- Stephanie Reichenbach m. Leopold Wyler
- Caroline Schwarz m. Berthold Burgauer

In Stuttgart:
- Clementine Hirsch m. Leopold Bernheim
- Henriette Brettauer m. Constantin Esslinger
- Albert Hirschfeld, 1791-1859 in S-Cannstadt

In Teplitz (Teplice) :
- Emilie Rosenthal m. George Blumberg

In Trieste:
- Henriette Bernheimer m. Salomon Wollheim
- Salomon Egg Dr. Med, born 1826
- Caecilia Guggenheim m. Herm. Brunner
- Moses Gutmann m. Henriette Henle
- Clara Moos m. Mose Witte-Jona
- Gustav Moos d. 1833.
- Karoline Rosenthal m. Carl Brunner
- Moritz Steinbach m. Bettina Basar

In Verona:

Vienna: Salomon Sulzer in 1857 with Fanny Hirschfeld Sulzer who died in 1855, in childbirth with their 16th. Photo reproduced from "Sulzer Catalog."

- Jette Rosenthal m. Josef Goldschmid

In Vienna:
- Maria Bernheimer m. Bernhard Zweibrueck
- Dr. Oscar Bernheimer
- Fanny Brettauer m. Frankl
- Fanny Hirschfeld m. Salomon Sulzer *(see picture)*
- Flora Hirschfeld m. Feigl
- Julius Hirschfeld m. Regina Feigl7Ludwig Reichenbach m. Antonie Hecht
- Julie Rosenthal m. Siegmund Trebitsch
- Henriette Rosenthal m. Salamon Moor
- Sophie Rosenthal m. Siegmund Steingraber
- Philipp Rosenthal m. Olga Weiss
- Emma Rosenthal m. Dr. Benno Karpeles
- Erna Rosenthal m. Dr. Richard Schueller
- Hedwig Rosenthal m. Hermann Blau
- Mathilde Schwarz m. Dr. Steinschneider
- Alwine m. M. Figdor
- Henriette Sulzer m. Carl Fraenkel [choir dir.]
- Salomon Sulzer became head cantor in Vienna
- Mathilde Sulzer m. Emil Fraenkel
- Klara Uffenheimer m. Lazarus von Wertheimstein

Zemirah Wertheimer from Vienna m. Moses Loewengard

In Wangen (Lake Constance):
- Regina Bernheimer m. Leopold Wolf
- Babette Bernheimer m. Leopold Wolf
- Esther Moos m. Josef Mannes Wolf
- Chaje Levi/Schwarz m. N. Jakob

Helene Wolf from Wangen m. Philipp Saeger in H.
Herz Seligmann from Wanger m. Klara Brunner in H.

In Worms:
- Fanny Brettauer m. Langenbach
- Ida Brettauer m. Zweig

In Zurich:
- Klara Bernheimer m. Riess
- Regina Brettauer m. Jakob Hess
- Fanny Egg m. Michael Guggenheim

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In Chicago:
- Salomon Mendelsohn m. Henriette Menz

In Mobile, Alabama:
- Abraham Bernheimer, b. 1811, migrated there

In Montgomery, Alabama:
- Ludwig Benedikt Bernheimer lived there.

In New York:
- Josef Brettauer, Dr. Med. Lived there
- Henriette Hirschfeld m. Nathan Kahn
- Simon Reichenbach b. 1844, died in NY
- Franziska Rosenthal m. Volderauer

Rena Kahn from NY m. Rudolph Rosenthal

In Newton, PA

Erwin Taenzer, son of Rabbi T., in retirement 1997.

In Port Gibson, Mississippi:
- Samuel Bernheimer, b. 1812, migrated there
- Jakob Bernheimer, born 1818, migrated there [known descendants named Bernell]

In San Francisco:
- Franziska Hirschfeld m. Koenigsberger
- Emma Loewenberg m. Koenigsberger [buried in Colma, CA]
- Julius Loewengard, born 1815, died there

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16 Ludwig Neuburger, 1842 Buchau - 1919 St.Gall; in 1873 m. Emilie Guggenheim, *see photo.* She was born in Hohenems in 1850; died in St. Gall in 1924. They became my stepparents. -ga

# Village Life in the Early 19th Century

*Recollections by Berthold Auerbach (1812-1882)*

***Translated by George E. Arnstein***

Berthold Auerbach was a well known German author, born into one of those small south German villages with a heavy Jewish population, Nordstetten. It is at the edge of the Black Forest and happens to be within walking distance of Baisingen where my greatgrandfather Leopold Weil was born in 1818, and another village whence came another ancestor identified only as Maehrle from Muehringen (1 Oct 1794 - 9 Jun 1852). Auerbach originally started out as Moses Baruch Auerbacher to become a rabbi; he mentions a fellow student from Baisingen, Salomon Kiefe, who turns out to be my first cousin, three times removed. Auerbach took a degree in theology at Tuebingen University to become Dr. Auerbach, made his living as a secular author, known especially for his *Black Forest Village Stories,* translated into many languages, including English. George Bancroft, U.S. Minister to Berlin, wrote of him: "Your works are read all over the globe." In his late sixties Auerbach wrote recollections about his childhood in a very traditional village.

What follows is my translation of excerpts, originally published in 1986 by the Deutsche Schillergesellschaft, Marbach, which is the custodian of the Auerbach archives: *Marbacher Magazin* 36/1985, *Sonderheft*, to accompany the permanent exhibit in the Berthold Auerbach Museum in Horb-Nordstetten. Caution: The German edition is based on notes with misspellings, incomplete sentences, and rough transitions. Accordingly the English is not as smooth as I would like. Hebrew or West Yiddish (Judendeutsch) expressions are in the original German version. I have added genealogical data from several sources. – ga

### Childhood Memories from Nordstetten
***by Berthold Auerbach***

I describe as part of my life also the daily and cultural life of a whole community. I may and must go into details because I am dealing with layers of something which has disappeared or soon will.

I was born on Haman's feast, the night of Purim as the third youngest of eleven siblings. It was after midnight and there was drinking and singing in the house of my grandfather [Samuel Frank], the keeper of the inn "At the Sign of the Ox," when the happy news arrived. Our old hired hand, Anschel, often told me that he had just come from the Kirchberg, where he had delivered two cows to the convent, when he learned the news and he too went to the Ox where, thanks to freshly baked creamcakes [and other refreshments], he got drunk.

Since my birth came after midnight, I was registered as born on Friday, Schuschan Purim, the 14th Adar 5572 after creation of the world, on February 28, 1812 according to the Christian calendar. Thus every Jew has a double birthday, a religious and a civic one. It is not often that the two coincide.

My Aunt Bela (sister of my father) and her husband, named Maier (also called Brunnjud and Schwob) were my godfathers. From my paternal grandfather I received the names Moses Baruch, and then Berthold on top of that. On the same day there was born a daughter to our neighbor, Kuch the carpenter, and her baptismal name was Mechthilde. Since her mother had no milk, my mother nursed both of us.

According to an old custom the Jewish godmother embroiders for her godchild a long shawl, about two hands wide, indicating in Hebrew the date of birth as well as blessings. This is called a "Wimpel" (*binder*) which is donated to the synagogue on the sabbath when the boy is one year old. The boy is carried to the synagogue and after the Reader has finished the weekly excerpt from the Tora, he hands the reader the *binder* which is then used to wrap the parchment of the Tora. My *binder* can still be found and the blessing reads: May God let me grow up "to learn the law, to marry and to do good works. Amen Sela."

I now see that ... I must describe the religious and communal conditions; I must first present pictures of relatives, teachers and others before I continue my tale....

## Auerbach in Nordstetten – Incomplete

1 - Loew (Auerbacher) Born - About 1660 Auerbach, near Augsburg
2 - Maier (Maram) Auerbacher Born - About 1695 Nordstetten
Was barnass,i.e. head of Jewish community in Nordstetten. Wealthy. Alleged descendant of Maram [Meir] von Rothenburg.
3 - Moses Baruch Auerbach Died - Before 1812
"I never knew him..." He must have died before I was born. He served as rabbi without pay, was wealthy. Austrian authorities thought well of him. I was not able to determine where came from, according to Berthold A. – *Werner Frank (see below) shows him as Baruch Moses Auerbach.*
sp- Riehle (Roes) Weil Born - 1731 Died - 1804
"My third oldest sister, Riehle, was named after her."
4 - Fradmann Auerbach Died - Remagen "Went to the Rhine as a teacher and never saw him again."
4 - Jakob (Kobbel) Auerbach Born - 1764 Nordstetten Died - 30 Aug 1840
sp- Edel Frank Born - 1775 Nordstetten Mar. - 27 Feb 1797 Nordstetten Died - 9 Sep 1851
Dau of Samuel (Schmul) Frank & Hannele (Frale)
5 - Maier Auerbach Born - 1 Dec 1797 Nordstetten Died - 31 Oct 1837
sp- Therese Kuhn Born - 26 Feb 1797 Mar. - 25 Jun 1828
5 - Esther Auerbach Born - 12 Feb 1799 Died - 30 Oct 1861
5 - Mendel Emanuel Auerbach Born - 10 Nov 1800 Nordstetten Died - 22 Apr 1887
5 - Rieke Auerbach Born - 9 Aug 1802
5 - Babi Babette Auerbach Born - 28 Feb 1803 Nordstetten Died - 4 Jun 1835
sp- Salomon Bolak Born 7 Feb 1799 Baisingen, Mar.16 Jun 1829, Died 8 Jan 1840 Baisingen
Baisingen microfilm 135:69 shows 4 children, 2 surviving, wife #2 Ella Einstein in Buchau.
6 - Sara Bolak Born - 1830 Died - 1832
6 - Rosa Bolak Born - 19 Aug 1831 Baisingen
6 - Lisett Bolak Born - 10 Mar 1833 Baisingen Died - Buchau
5 - Riehle (Res) Auerbach Born - 17 Sep 1805
"My third oldest sister, was named after my grandmother who diied before my grandfather."
5 - Jeanette (Schenle) Auerbach Born - 24 Oct 1807 Nordstetten
sp- Mendel Auerbacher Mar. - 1839 Emmendingen
5 - Judith Auerbach Born - 13 Dec 1809
sp- Hermann Ottenheimer Mar. - 1845 Rexingen
5 - Berthold [Moses Baruch] Auerbach, Born 28 Feb 1812 Nordstetten, Died 8 Feb 1882 Cannes, France. "I was named "Moses Baruch Auerbacher, after my paternal grandfather and then Berthold on top of that...." He had two wives, descendants.
5 - Abraham Auerbach Born - 3 May 1814 Died - 3 Sep 1861
5 - Juda Auerbach Born - 26 Jan 1822
4 - Schmul Auerbach Born - After 1765
4 - Mendel Auerbach Born - After 1766
4 - Meier Auerbach Born - After 1766
Berthold refers to Herschel, son of Black Lea, and Fraenkl, two young men who, like their mothers, lived off the pension of the old parnass, Maier Auerbach.
4 - Bela Auerbach Born - After 1766
sp- Meier (Brunnjud) Schwob
4 - Meikle (Jette) Auerbach Born - After 1766 Note - Married to Switzerland.

**Acknowledgment**: My thanks for some of the data from Werner L. Frank, 4363 Park Milano, Calabasas, CA 91302, e-mail:TWVX26A@prodigy.com; he has much additional information on Auerbach descendants, especially in Baden.

**Paternal Grandparents.** I did not know them. I did receive the name of my grandfather which may not be done while he is alive. My grandmother had died before the grandfather and my third oldest sister, Riehle, was named after her. Because there was much respectful talk of these grandparents they are quite close to me; this kind of appreciation of the dead, of those who are invisible, had a ghostly effect on the soul of the child.

There remained from my grandmother a cover (drape) in front of the ark in the synagogue. This splendid piece of red velvet, embroidered with gold, was displayed only on the highest holidays. From the grandfather there remained rich ornaments, the guilded crowns to the spools of the tora, two cups from the circumcision ceremony, fiery with gold in which his name was engraved; pewter plates from which we ate, with the names of the grandparents engraved on the rim. I was quite proud on Friday evening when I was allowed to carry these holy vessels (Kleh-Kodesch) across the street to the synagogue and then, on Saturday, to carry them home again. Later I was told often that I looked like my Grandfather Baruch and this may have determined early that I was to be a man learned in the scriptures.

He always was known as a distinguished man because he took care of the office of rabbi without pay. He was a wealthy man and the Austrian[17] authorities thought highly of him so that he was considered to be the head of the Jews for the whole area and those who sought justice turned to him.

I was not able to determine where he came from. His father was named Maier (Maram) and he is supposed to be a descendant of the martyr Maram Rottenburg[18]. My father claimed that we are descended from very old Yiches (nobility) because, for the past eleven generations, we come from a line of rabbis. My grandparents had five sons; the oldest was named Fradmann ['?' inserted by the German editor]; he went toward the Rhine as a teacher and I never saw him; he died in Remagen. The second son was my father Jakob (known as Kobbel)[19] and then came the uncles: Schmul, Mendel and Meier. One daughter was Bela, my godmother, another Meikle (Jette) who married to Switzerland.

**My Maternal Grandparents.** The name of the father of my mother[20] was Samuel Frank, with the nickname Schmul Haketebak, because he played the Hackbrett (dulcimer) even better than the violin. He was slim and tall, wore no suspenders and always pulled up his pants. He was a butcher and innkeeper who hosted cattle dealers from Alsace and Breisgau (Black Forest near Rhine) over "Schabbes" (Sabbath), especially since he had married off a daughter (called Saer) to Loeb Dukes in Salzburg.[21] His nature was that of a merry Bohemian musician, not greatly concerned with the external dignity which my paternal grandparents had to such a great extent. How he came to Nordstetten is not clear but he is supposed to have been well liked by Baron [gap in text] who liked music. I note only: Among the wheat there is chaff.

At fairs and weddings of farmers, at church feasts he and his three sons played; Frumele played the clarinet; Judel played horn, and Mordche played bass. There is an exciting dispute over a legacy which derives from the Prague ancestry.[22] A brother of my grandfather, also a violinist, emigrated to England. After many years, after the grandfather had already died, there was a newspaper report that the daughter left by a Prague violinist had left a large inheritance. That probably was our relative, but there was no birth register or other evidence and thus the money escheated and we had nothing of it other than excitement.

In the large room at the inn of my grandfather there was much playing of cards, especially on Saturday evening and Sunday, beginning quite early in the morning. My grandfather was master of something called Franzefuss, a card game which, unusually enough, was customary among Jews of all countries. I have seen it played by men from Koenigsberg [Kaliningrad], Rotterdam and Pressburg [Bratislava].

17 Nordstetten was until 1805 an Austrian exclave in the scattered German states. It became part of Wuerttemberg, today Baden-Wuerttemberg, but the local dialect is and was schwaebisch, reflected in the way Auerbach writes some names and local places.

18 Also known as Meir von Rothenburg.

19 (1765-1840), identified as a small trader or peddler.

20 Edel Frank (1775-1851).

21 The logic of that sentence is weak in the original.

22 There is no prior mention of Prague, other than the "Bohemian musician," and the transition here from music to ancestry is quite abrupt.

Card playing was a favorite occupation of all lazy-bones in the village (where there remained the impact of the [Napoleonic] war), such as Herschel [son] of Black Lea, and Fraenkl, two young men who, like their mothers, lived off the pension of the old Barnass [parnass, one of the heads of the Jewish community] Maier Auerbach. My father never gambled, but my brothers played [cards] most enthusiastically despite the repeated vigorous admonitions of our mother. I was often sent to the inn to fetch my brothers home to eat, but they didn't come with me, only later.

On Saturday evening my grandfather slaughtered a cow or an ox and I usually had to hold the light when he skinned it. If the meat was found to be kosher by R. Moses, my grandfather whistled and smiled during the skinning; but if he found it nonkosher (if he later discovered a nick on the blade or if the entrails were not alright) my grandfather cursed and blamed the meat, because now no Jew was allowed to eat of it. It had to be sold hurriedly, even house to house; this kind of meat was a disaster for the whole community. Once he finished, he played cards, drank ten or twelve cups of coffee, and played his violin.

My grandmother Hannele (Frale) was a quiet woman, treated by all of the guests with special respect. I can still see her in the corner of the inn in the big chair with tall head rests, from which she issued orders and gave information. I always was ungrateful toward the goodies she gave me; she pulled them out of her deep pocket, under the coat, and they were terribly warm.

Every Friday evening we had to go to the grandparents to be blessed through the laying on of hands; on these evenings the house and the people had a transfigured quality, like when my grandfather called his wife "Hannele" in a quite different tone of voice. He kept the blessing short, but the grandmother liked to add something special and also to have my mother bend down for the blessing to be handed down, which made me deeply worshipful.

She died and that's my earliest recollection of the call to the burial which touched me clear to my bones. The Schames Krum Meirle, a bent figure with pointed chin, walked through the village and in a plaintive voice called: To the Levaje! To the Levaje! The sound of it was quite haunting and everybody sped to the procession. Soon after my grandmother died, there was born a sister, who was to have been named Hannele but died first.

Grandfather Schmul did not take life seriously and, after the death of the grandmother, the money began to disappear (I don't know how); he continued to slaughter, play cards, and played the violin; he arrived late at the synagogue (which was held against him) and was one of the first to leave.

Grandfather's dog was a special pleasure for us children, especially Mohrle, a broadchested, black mixture of shepherd and something else. I was quite proud when Mohrle accompanied me. I felt safe from attack, from Wiesenfahrt, the old scissor grinder, of whom it was said that he slaughtered and ate dogs, and who was the special object of dislike by Mohrle who always ran toward him and wanted to tear his clothes.

**Sabbath.** (Originally: *The Cycle of the Holidays*). The feasts and holidays of my youth left the deepest impressions, how the same prayer after different celebrations is sung according to its own melody and left differing impacts on my feelings. The Sabbath is a reflection of Eden, according to the teachings, and thus we experienced weekly a day of paradise. Friday is the Cinderella [low point] of the week because there is no regular cooking or eating; instead there is cleaning and baking and roasting; the house turns alien and school is shortened. When we children came home during the summer days we were given a slice of freshly baked bread or a pancake and then we were told: We need the room, so don't come home before evening. We were dressed sloppily because the whole day was like a prelude for the evening.

We boys went into the forest, especially the lighter forest[23] on the way to Muehringen where we collected berries and climbed trees to look into the birds nests. My deepest recollections of forests derive from these Fridays. I also liked the physical labor; often I helped Schrickerle[24] and Lange [tall] Mang to take the bark

23 Nordstetten is in the Black Forest, thus the distinction between the dark evergreens and lighter dedicuous trees.

24 Many of the names, or nicknames, end in "le" such as Hannele, Mohrle (the dog), Meirle, and others. This reflects the local pronunciation: In northern Germany many names have added diminutives through the suffix "chen" Thus Magd, Maedchen (maid, girl). In the south, the same meaning derives from the suffix "lein". Thus Magd, Maegdlein. In the

off the trunks and to split wood. Once I hit my foot with the axe; it bled badly but Blind Koanradle [Konrad] knew how to stop the bleeding: He spoke three mysterious words and I had to remove three pieces of kindling and throw them with my left hand back over my head. The blood stopped flowing and I was able to run home without pain.

Sometimes I had to buy snuff for my father in Dettensee because on the other side of the border, on Sigmaringen territory, it was better and cheaper. I knew quite well that I was smuggling and was afraid every time I ran into the gendarme. On one of those occasions I ran into some major bad luck. I arrived in Dettensee and as I was in the synagogue I could not recall the name of the snuff. I cried as I returned and only when I was near Nordstetten I recalled: Doppelmops. Quickly and barefooted I ran back to Dettensee and kept repeating the name: Dopplemops. Doppelmops!

Toward dusk joy returned to the village as the peddlers returned with their square packs and were greeted by wife and children. The cattle dealers came back with their carts and with empathy one learned that this or that one would not be home for "Schabbes" (Sabbath). Those returning usually looked happy, but others were in a bad mood. Our neighbor, Laemmle's [son] Eisickle [little Isak], once came home and stepped backward into the parlor. What is it? the wife of Eisickle asks and Eisick responds: I cannot show my face; I traded all week and earned nothing.

The cutters, who cut the weekly beard with their scissors (because the use of razors was not acceptable since it was a Christian custom), had much work. Seligman, the fool, carried the waxed boots all over the village because he did the waxing for most of the community. In every house, even the poorest, they got wine for the Kiddush (blessing) and meat and also fish was prepared in every house. One needed fish, mostly whitefish because God, at the creation of man, said: Be fruitful and multiply like the fish of the sea.

A piece of white linen was spread in every house on the table and over it was lit the seven-branched lamp. My mother never seemed more worshipful and with an inner glow than when she lit the seven lights, held high her hands, pronounced the blessing, and then humbly bowed her head. She carried a clean hood and on a golden chain [Erbsenkette[25]] a pastel portrait of my father which he brought from Vienna. He wore a brown jacket [Frack] with bright yellow buttons covered in silk, plus a long embroidered silk vest, in every vest pocket a watch, a small golden chain with [illegible] brown, velvet pants held at the knees with silver buckles, high so-called Suvarov boots, a shirt trimmed with lace, and around the neck a white silk scarf, topped by a black one.

Males went to the synagogue; women were only mildly obligated to attend public worship and girls not at all. There was praying and singing as if there were no worldly pressure at all and at the end, while we went out, there was sung the wondrous Jigdal [named after the beginning of the morning prayer]. If you want to know how even the least educated Jews acquire a certain inner depth and intellectual alertness, examine their prayers. What has been said mockingly is true: Jews sing logically and pray metaphysically. There is teaching in the form of prayer.... To be sure, not all and only a certain minority of those who sang the Jigdal understood its content, but a passing breath of it reached them too.

My brother Maier, who did not study Moses Mendelssohn in vain, took much effort to explain the hymn to me after most of the others already rushed home and began eating. The two of us stood near the exit of the synagogue and sang to the end. The hymn, in faithful translation: May the living God be exalted and praised. He is here and there is no limit to his presence; He is unique and there is no uniqueness like his [gap in original].

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Wuerttemberg dialect, schwaebisch, the "lein" often is changed into "le" which sometimes indicates small size, but more often is a term of affection or intimacy (and can be patronizing).

We already have encountered Krum Meirle (Krum in German is Krumm and means crooked; we already know he was badly grown, bent, presumably short, thus Krum Meirle), grandmother Hannele (Hanne), bass-player Mordche (probably from Mordechai), Frumele who played the clarinet, Meikle, Jettle (short for Jetta). Use of "le" and "lein" is schwaebisch, not specifically Jewish.
The Austrian/Bavarian version tends to sound like "erl", like Mozart's Nannerl(ein).

25 Erbsen refers to peas, because the golden links are about pea-sized, hollow, and linked with each other. My sister has a portrait of greatgrandaunt Klara Meier Neuburger, in which she wears a gold Erbsenkette. Portrait and chain are in my sister's possession in Los Angeles.

At the exit of the synagogue we greet each other with "Good Schabbes," and if there were uncles we let ourselves be blessed by laying on of hands. At home we received the blessing of the parents, according to the saying of the first father: May God liken you to Ephraim and Manasses. Now we sang once more while we surrounded the table already set; after bread and wine were passed out with a blessing we began the feast.

I don't know if Friday evening was better in summer or winter. In summer we returned to the street and wandered through the village where lights flashed from all the Jewish homes. Single men and women played tricks and games and we joined the singing farm boys. No Jew was allowed to smoke until Saturday evening.

In winter we sat at home and talked, and played to compete for nuts, especially those roasted in the stove.... We also went to Laemmle's house, where there were lots of daughters and much fun. We had to go to bed without light because we were not allowed to touch it; the seven branched candelabra extinguished itself.

Evening prayer was on Saturday, different, and with German words we asked God for health for parents, siblings and relatives. On Saturday morning there was not permitted the usual weekday knock on the doors - three short ones and a long knock. Before early prayer we were allowed neither food nor drink, but our mother gave us a bare cup of coffee, as permitted by Rabbi Jehuda Schmul, blessed be his memory. We ate an early midday meal, a so-called set meal, cooked on Friday and kept in the bake oven. Because it is written: You are not to light a fire on the Sabbath. Madlenele, the wife of Mathes vom Berg [from the hill] was our schabbes maid; she lit the fire in the stove until we took Marizele's Marann as maid into our house.

In the afternoon the boys played hide-and-seek and similar games. I had to hide well because if my brother Maier found me I had to read the Bible with him, and had to visit relatives. When church bells on Sunday morning followed the Sabbath evening, we knew that the daily grind was about to begin again. At the end of Sabbath the light was put out with wine and with a blessing, followed by singing, in German and Hebrew, until finally the daily work day returned[26]. My brothers could hardly wait until they could play cards at the inn. My brother Maier was not averse to cards but it seemed he always lost, while Mendel always won.

**In the Synagogue.** There was great consternation in the entire community when the Reader, while reading the Tora, suddenly stopped. What happened? It is an error, a detached letter from the parchment roll which causes the sinful, defective Tora to be rolled up and packed up without prayer, as if it were shameful while there was brought another, without fault, and newly blessed.

**Reb Moses.** He was my first teacher. I still miss him, a small, careful man who wore a thin stringlike white beard from his temples down around his chin. These were the so-called Peies [prayer curls]. Just as a field should not be mowed all the way, neither should a beard. Reb Moses was also cantor and kosher butcher. On Saturday evening, things went quickly when he took the chalef [knife] out of the scabbard and tested with his nail to make sure there were no nicks, [pegihme], then cut the throat of a cow or ox. Before the omed [prayer desk] he wore a wide brimmed hat, sang beautifully, and after the prayer he always locked his hat in the prayer desk. (Years later it was said that his son, the tailor Schmule, resembled him). During Simchas Tora, the Feast of the Laws [after Succot), he sang while he danced with the Tora around the Almemor [pulpit]. I always thought of King David, singing and dancing, because a similar woodcut appeared in our Bibles.

Reb Moses had much higher status than Reb Ephraim and he, the tiny neat man, always was a bit patronizing toward the tall Alsatian. Both of these men, learned in the scriptures, had three sons and three daughters and arranged for their sons to learn a trade. R. Moses's oldest, a handsome man, supplied food to the troops during the War of Liberation[27]. The second, Schmul,

26 Referemce to the Havdalah ceremony

27 Freiheitskrieg is the name given for the German "liberation", i.e. when the Prussians and their allies beat Napoleon, who retreated back to France. What is ironic is that most of the southern German principalities were aligned *with* Napoleon during his expansionist phase, when he brought the Rights of Man to most of Europe, and contributed greatly to

became a tailor; the third, Seligmann, became a shoemaker. While Schmule later achieved respect. Seligmann was called the Fool ('Meschugene'), maybe because he was a fool or because he was turned into one....

**[Death....]** The sons knelt[28], touched the toes of the father and asked his forgiveness for all that had occurred. They sobbed so that it touched the heart. And the fool, Seligmann, was so crazed that his pain caused him to roll in the grass. Even today, when I smell wild thyme, I think of this scene because the smell of wild thyme rose from the ground as Seligmann pulled it out by the handful.

When the three sons of hunched Meierle[29] cut into the left side of his coat it made a tearing noise, followed by a noisy tear as the thick padding came out; the left tail hung like the torn wing of an angel. I shuddered again when I saw that the sons threw pieces of earth on the grave of their father. I had to do the same thing three times.

Where does the tearing of the clothes come from? This is a custom of the Jews [gap in original]. -- tore his clothes when he heard of the death. That of course had a heavy impact and now became the custom for the others. This is the worst aspect of Christian as well as Jewish religion: Out of a few, individual events, to establish new dogmas or traditions. And how hateful it is that those in mourning put on old jackets so they can then be torn. The force of appearances and exaggerated pressures always leads to falseness and cheating.

**My First Fast**. It was in the fall of 1824. In winter I would reach my 13th year.... but I asked to be allowed to fast all of the Day of Atonement. My parents objected but my brother Maier supported me in my voluntary sacrifice. I was quite proud to appear as a grown man among the men... Maier warned that pride also is a sin and it would be better if I ate with my younger siblings. By morning it was hard not to eat until my sister Babi allowed that she had put some food away for me. (She made it hard because she provided plum cake and onion tart.)[30]

**In the Synagogue and in the Forest.** ...I felt uncomfortable in the close and sticky air among the hundreds of homemade wax candles. I left the synagogue...and ran through the Froschgasse (alley) across the target range into the forest, clear down to the meadows near the Neckar [river]. There I saw a girl mowing and singing... the contrast with the world went through my mind. ...I returned to the synagogue....

Night came but my father deliberately removed his shroud and wrapped it. We walked home, but still my father ate nothing. We went out into the street... and the farm boys, who came singing down the street, suddenly stopped when they saw us at prayer. They passed and respectfully greeted us....

**To Hechingen.** My brother Maier drove the cart, I sat next to him, behind us my father and the teacher[31]. We drove through the village and I nodded farewell to all. We did not drive via Muehringen but through Empfingen. My brother avoided Muehringen because in a house near the bridge over the Eyach there lived his former fiancee who apparently loved him still although she soon decided to marry the neighbor's son, the store owner Berligheimer ['?" added by German editor]. We drove past Friedrichstrasse[32] where I heard there lived only Jews. This seemed to be a true paradise. Exposed to no hate, no obloquy, to live only among Jews, that must be lovely. In the lower part of town we stopped at the sign of the Horse (Roessle, but '?' added by German editor) and ate the meat we had brought with us. We then passed the castle in the

the emancipation of the Jews. Napoleon elevated the rulers of Bavaria and Wuerttemberg to become Kings, titles they kept even when they changed sides and fought against Napoleon and achieved "liberation" (which, for Jews, often meant repeal of some of the progressive laws brought by Napoleon.)

28 The transitions in the original are very abrupt and the context not very clear.

29 Here and in other places Auerbach is not consistent, especially in the use of names: Meier, Meierle, Krum ("Bent") Meirle as if it were his first name.

30 Zwetschgenkuchen and Zwiebelkuchen to this day are famous Swabian specialties, prepared especially in the fall during the harvest of the new wine.

31 Bernhard Frankfurter (1801-1868) from Oberdorf am Ipf, first teacher at the first Jewish public school in the Kingdom of Wuerttemberg: 46 students in Nordstetten, 1822. He was paid 150 florins per year, plus free food, lodging and laundry. In 1823 the school passed with flying colors an inspection by the Catholic priest and school inspector, Josef Baumeister, which earned Frankfurter a raise of 50 florins.

32 [Part of Hechingen, a kind of lower class ghetto. - ga]

upper part of town, where a guard was posted; on the other side was an incomplete wing with windows boarded up.

Here, too, we were met with greetings. The merchant Uri lived on the corner; his wife was a sister of Samuel Rothschild in Nordstetten. And standing on the stone steps of his house, Moses Neuwied, known as Bacher [?], greeted my father as an old friend and relative. It was here that I heard the wife of Reb Nate referred to as Schmusgitle (i.e. the gossip). We went to the Beth Hamidrasch....

Reb Nate[33] was a comfortable small man with a pointed beard which he constantly ran through his hand. He did not say much, but his wife made up for it, a lively, delicate appearance with eyes like a lizard. She offered us coffee but my father declined because we had just eaten meat. Later he said to our teacher that the offer was not serious, that it was ... meant to be declined. That counts as a big sin because it is an abuse of holy hospitality.

I heard that my father had not made firm arrangements for room and board, because he was told that a grandson of Kiefe[34] from Baisingen was paying much more. Accordingly my father promised to add two measures of grain twice a year.... I saw fellow students, especially the husky Maier Hilb from Haigerloch who promised my brother to keep an eye on me, a promise he kept by eating the major part of the goodies my mother was to send me...

Next morning we prayed together..., had breakfast which included lovely local white bread, then went to the upper town. We were stopped by the Hechingen [Jewish] teacher who looked like a Catholic priest, except that he wore a stiff, pointed [gap in text.] When told who I was he said in a strange tone: So you come to us.... This pleased me because it was the first time that I had been addressed in the formal "Sie."

We came to the B[eth] H[amidrasch]. The old Polack woman, who lived on the ground floor, greeted us. My brother gave her something and she wished us happiness and blessings. Up the stairs I was shown a room with a bed. I sat on my luggage while my father, brother, and the teacher arranged things with the rabbi in the other room. A pretty maiden came, but said right away that she is a niece of the Rabbi. She also asked me if I had any books to read in my suitcase because she liked books, specifically novels. I did not know what novels were and knew only Carl von Carlsberg on the subject of human misery and the third part of Rinaldo Rinaldini which made the rounds of the village.

My father brought me to an old wartime buddy who is related to us. (Insert by unknown pen: Strange things were told of this man, Itzig Loeb, who lived in an impressive corner house, kept several servants and lived well... He had one daughter who was married to the only Jew in Donaueschingen. Itzig Loeb had no dealings with the Jews of Hechingen and the only thing by which you could tell that he was still a Jew, apart from keeping a kosher house, was on the Day of Atonement when he did not appear at the window with his usual whip in hand....)

I had heard much of this back in our village.... When we entered his house it seemed like a fairy tale when a small, hunch-backed white-haired woman greeted us by name. It was no magic but Minkele from Muehringen, distantly related to us, of course; she formerly worked in our home, and now worked as cook for Itzig Loeb.... She promised my father to keep an eye on me.... My childhood was at an end.

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33 Rabbi Nathan Reichenberger with whom Auerbach lodged.

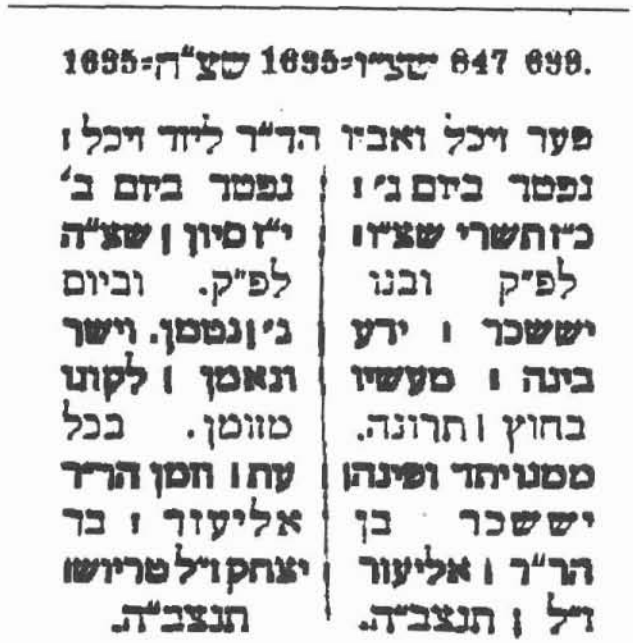
34 Salomon Wolf Kiefe [1811-1876], son of Wolf Kiefe and Sprinzle nee Kiefe, grandson of Loew Kiefe who served as parnass in Baisingen. Hilb later became rabbi in nearby Haigerloch. Members of Auerbach's family later married Kiefes in Baisingen.

# From Treves to Sichel

## How the Family Name Was Transformed in the Judengasse of Frankfurt Am Main

*Frank J. Adler, a Treves/Sichel Descendant*

Few present-day members of the Sichel family that originated in Frankfurt am Main may be aware of a record of exceptionally notable achievements by some of their forebears. Early prosperity was enjoyed by the Frankfurt merchant




**Inscription 633.** *Die Inschriften des alten Friedhofs der israelitischen Gemeinde zu Frankfurt a.M.* by M. Horovitz, p. 65, probably the only surviving evidence for the change in names from Treves to Sichel.

Kalman Sichel; his net worth at his death in 1760 reportedly amounted to 268,975 gulden – then a virtually unprecedented fortune among German Jews. Several eighteenth and nineteenth century Sichels solidified their business careers upon intermarrying with such other prominent families as the Oppenheims of Vienna and the Hanaus and Rothschilds of Frankfurt.[35]

In 1832, the 30-year-old Frankfurt-born physician Julius S. Sichel established the first eye clinic in Paris. There he was admiringly spoken of as the "Nestor" of French ophthalmology and as "the foremost eye specialist in Europe.[36]" In 1914, Ignatz Sichel provided an endowment fund of 2.6 million marks (about $2 million today) to support the education of needy boys attending the day school of Frankfurt's *Israelitische Gemeinde*, the "Philanthropin."[37]

And, no doubt, still fewer Sichels realize that they may lay claim to descent from one of the most distinguished and, by far, longest line of rabbis among Ashkenazic Jews, documented back to twelfth-century France -- that of Treves. The Alsatian-born kabbalist scholar and *chasan* Naphtali Herz Treves (ca. 1460-1542) became Frankfurt's "most outstanding cantor . . . not alone because of his thrilling voice but on account of his great intellect.[38]" A son, Eliezer Treves (1493-1566), crowned an illustrious career as Frankfurt's chief rabbi (*av-bet-din*). The names of father and son appear as eighth- and ninth-generation family members in the Treves pedigree chart of the 1901-1907 *Jewish Encyclopedia* (12:244).

Loeb Treves, the only one among Rabbi Eliezer Treves's sons to remain in Frankfurt, took up residence in a house of the Judengasse known as the "Sichel" (after its crest in the shape of a sickle); it remained in the family for six generations. The name change from Treves to that of the house was evidenced in the Hebrew tombstone inscription [see illustration] for a grandson of Loeb Treves who died in 1635; it recorded the deceased's religious name as "Rabbi [*ha-rav rabbi*] Eliezer b. Isaak Treves" and the name by which he was commonly known as "Rabbi Leser Sichel." A second inscription on the same tombstone memorialized a son, Baer Sichel, who died four

35 Alexander Dietz, *Stammbuch der Frankfurter Juden* (Frankfurt a. M.: Verlag I. St. Goar, 1907), 284-286, 417.

36 Paul Arnsberg *Die Geschichte der Frankfurter Juden seit der Franzoesichen Revolution*, 3 vols. Darmstadt: Eduard Roether Verlag, 1983, 2:263, 3:426.

37 Ibid. 2:81

38 Ernst Roth, "Wann starb Naftali Hirz Treves? Über den bedeutendsten Chasan Frankfurts," in *Allgemeine Jüdische Wochenzeitung* (Bonn), 42:52/53 (Dec. 25, 1987/Jan. 1, 1988).

months after the father and was buried by his side. (The wealthy Kalman Sichel, referred to earlier, was Baer's great-grandson.)[39]

The Treves-to-Sichel name transformation was missed by the genealogist Alexander Dietz in his famous 1907 *Stammbuch der Frankfurter Juden*, a compendium of 625 Jewish families who had taken up residence in Frankfurt before 1850. Dietz, a non-Jew and unable to read Hebrew, relied mainly on municipal records written in German. He erroneously assumed that the Sichels were part of another family that had been earlier occupants of the house bearing their name.[40]

## Book Review

**The Guggenheim/Wormser Family: A Genealogical 300-Year Memoir** by Elizabeth Plaut.
KTAV Publishing House, Inc. 1996 (900 Jefferson St., Hoboken, NJ 07030). 237 pages + about 70 pages of charts. $49.50

This family history represents decades of careful research by Elizabeth Plaut. It is an extraordinary insight into the social history of a large family, detailing their lives in Germany and throughout the US, from New York, to Deming, New Mexico, to San Francisco. Few family researchers have the backgrounds to understand the larger context of the lives of their families, and Mrs. Plaut has successfully interwoven the histories of individuals with the histories of the larger communities in which they lived.

The family saga of the Guggenheim/Wormser family begins with Yehuda Loeb Guggenheim, born in about 1551, who migrated to Worms from Jugenheim, but the real story begins with his descendant Samuel Isaac Guggenheim Wormser. His fertile children produced some 56 grandchildren (not all surviving to adulthood), providing a complicated and most interesting diversity of American experience, when most migrated here in the mid-19th century.

The relationships among cousins often becomes complicated because of marriage among cousins and similarity of names. Mrs. Plaut is aware of the difficulty and attempts to clarify relationships as much as possible. At one point, because the details are so complicated, she admonishes the reader to skip a paragraph if the relationship is not important to that individual.

Mrs. Plaut used an extraordinary number of sources for her research, relying most heavily on stories of family members, but also using R. G. Dun business reports to determine the success of family businesses, archival records, synagogue records, letters, censuses, directories, cemeteries and other materials.

It is interesting that there were, within the 64 pages of charts, only twelve victims of the Holocaust, since most families had emigrated in the 19th century or managed to leave Germany prior to World War II.

This volume is a wonderful example of how a colorful family history can be interwoven with social background to make a readable volume of significance to genealogists and other interested individuals.

*–Reviewed by Karen S. Franklin*

## Do I Have German Roots?

***Irwin Sagenkahn***

When I first started my genealogical search in the summer of 1990, I did not have any idea in which direction I was going. The only thing I knew was that my father was born in Lithuania. My first success was on my paternal grandmother's side. Four of my paternal grandmother's siblings settled in the Wilkes-Barre area and one sibling settled in Cleveland. With a bit of luck, I managed to conclude their ancestors were all Lithuanian Jews. I wasn't so sure of my paternal grandfather's family.

The name *Sagenkahn* is rather unusual. Since my initial search, I have discovered other variations of the spelling of the name; i.e., *Sgan-Cohen, Segan-Cohen,*

39 M. Horovitz, ed., *Die Inschriften des alten Friedhofs der israelitischen Gemeinde zu Frankfurt a. M.* (Frankfurt a. M.: J. Kauffmann, 1901). Also cf. Shlomo Ettlinger, *Ele Toldot* (copy of typescript at LBI, NYC) for parallel entries bearing the death dates of 4. VI. 1635 for "Lejzer zur Sichel," and 9. X. 1635 for "Ber zur Sichel." Kalman Sichel, last of the family to reside in the "Sichel," died 30. X. 1760, as shown in *Ele Toldot.* (Horovitz, op. cit, p. 605 has the year wrong.)

40 Dietz, *Stammbuch*, 284.

*Segenkahn, Zagenkahn, Zagenkan, Zagen-kagen.* Whenever I have been fortunate enough to spot the name under any variation of the spelling, I have concluded it must be in the family tree. Which leads me to my suspicion of the German origin.

One of my newly found cousins in Israel sent me a copy of a plate found in the courtyard of the Rashi Synagogue in Worms, Germany. It is there the name *Segan-Cohen (Sgan-Cohen)* appears. The next bit of evidence appeared in a letter written by a first cousin of mine to her niece in 1981. She writes "Our grandfather (my paternal grandfather, Shmuel *Sagenkahn*) worked for the German government buying horses." They lived in Salant when it was part of Russia and not too many kilometers from the East Prussian (German) border. I have also discovered in 1992 a first cousin of my father, Shmuel-Zvi Sagenkahn, owned a *gasthaus* in Bajhoren, now a suburb of Kretinga, Lithuania. Prior to the 1920's when Lithuania became independent, this so-called Memel area was part of East Prussia. One son of Shmuel-Zvi Sagenkahn, Jacob Sagenkahn, served in the German Army in World War I and another son, Dr. Max Sagenkahn received his medical degree from the University of Berlin. And finally, some members of the Sagenkahn family lived in Memel (Klaipeda). In *Lithuanian Jewish Communities* by Nancy and Stuart Schoenburg, Jakob Segenkahn, who was found in Germany after World War II, listed his home as Memel. He is listed as a Lithuanian Jew who survived the Holocaust.

There follows a rough composite translation of the plaque in Worms, Germany, provided by my cousin, Miriam Sagenkahn Tamari, who lives in Ramat Gan, Israel, and a Chelsea rabbi and others whose names unfortunately I do not have.

*This (marker?) is written in the name of the honorable Meir, the son of Joel of the priestly family of (name obliterated) on (date obliterated) by my reckoning. Let it be remembered well so that my Lord will say Amen.*
*He built this (house) part for the women to be able to pray, the women who have faith in God. This monument/letter is inscribed with an iron pen so the reader may read it fluently.*
*Honored (as) the daughter of a noble/patron, she entered into a house of tranquility into a house of friend, Segan Cohen. Her name is Judith, the pious, which God gave her everything so she finished her house work until the evening, with wisdom she built her home and with delight God remembers her with thanks. She came in as a helper and partner to Meir (her husband) with her hands she prepared a nice house as a gift for good and happiness. And she will be remembered as a mother joyful with children. God has remembered her for this with gratitude and with precious witness and with joy.*

A copy of the plaque has also appeared in the book *Die Alte Synagoge zu Worms* by Otto Bocher (Verlag Stadtbibliothek Worms:1990). A copy is in the Leo Baeck Institute Library.

## Research In Trebur and Gross Gerau Hessen

***Arline Astheimer Sachs***

When I was in Trebur some years ago, I requested data from the middle 1800s at the *Standesamt*. Obviously that was the wrong place to go. They neither had the data, nor were they helpful at all, simply telling me such information did not exist.

Just recently I found out that Trebur, in Hessen, has archival material from Astheim, Ginsheim, and Trebur, all now part of the current Trebur. Some years ago the historian working there began creating a computerized data base of the Jews who lived in each town. The data base lists the person's name, and assigns them a number. It then gives the person's parent's name (usually the father) with an identification number, date of birth, town of birth, date of marriage, spouse, date of marriage, date of death. There is also room for up to 10 children (each with a number) for each family. Each child is also listed separately under his/her own number, helpful for cross referencing.

For Trebur there was also a list of the men who became citizens. Herr Nitche, historian, and his young part-time temporary employee were very helpful despite his being ill. (He had gotten out of a sickbed to keep his appointment with me.) He found all the documents for me. Many original documents (from which the computer data base was created) are there, but not all types of records for all the towns. Some years are missing and some books have only one or two entries.

Using the computer printout, I found 23 new relatives and went back two generations. Cross checking these data with the Gross Gerau cemetery, might also prove valuable. *Der juedische Friedhof Gross Gerau* by Angelika Schleindl was published 1993 by Justus von Liebig Verlag, Darmstadt, with the costs underwritten by Gross Gerau.

I found this beautiful book very valuable with many photographs and a listing of graves by town. It deals mainly with the third cemetery, founded in 1841 and used until WWII; it also deals with the other two cemeteries and with town history. The ISBN number is ISBN387390 103 X. It. The book is at LBI with the ID # q GT 3250 G76 S3 and the LOC # DS135.G4 G1766. The cemetery served about 20 other communities, including Astheim. Schleindl also identified the locations of stones that are totally illegible and those for which the town is unknown. Most tombstone inscriptions indicate the town where the person died.

I found five stones of direct ancestors at the cemetery; the book made it easier because it lists the location of the graves which are loosely arranged by date of burial.

Frau Anna Goldberger, a gentile married to Ludwig Goldberger (who returned to his hometown after the Holocaust), now cares for the cemetery, no longer in use. Her address is Josef Seliger Strasse 6, D-64521 Gross Gerau. Telephone 06152 7909. Her husband was buried there in 1995, by special permission, because of what he did for the cemetery. She was very nice and gave me a copy of the book. It is available free to anyone who visits the cemetery.

Some of my relatives in the archive listing had a name on the tombstone slightly different from the ones in the book. The persons were the same because the death dates were the same and most of the stones indicated the town from which the person came.

## West Prussia: Travels and Discoveries

***Carol Davidson Baird***

This August 1997, my husband and I stayed in Bydgoszcz, Poland, which until 1945 used to be called Bromberg in West Prussia. We made day trips to my ancestral hometowns of Swiecie (Schwetz), Tuchola (Tuchel), Sliwice (Gross Schliewitz), Czersk (Heiderode), and Chojnice (Könitz).

The Bydgoszcz regional national archive (Archiwum Pawstowowe w Bydgoszcz) is located at ul. Dworcowa 65, 85-009 Bydgoszcz, a street perpendicular to the main street, ul. Gdanska, where the beautifully redecorated Orbis hotel, Pod Orlem, is located. The national archive branch has civil records for the aforementioned cities and Jewish records from as far back as 1823. Copies of records were only 2 zlotys per page because our Polish friend paid. In other branches of the national archive the price per page for non-Polish citizens was $10.

From Bydgoszcz, we drove about an hour on E261 to Swiecie. There were no reports of a Jewish cemetery, so we drove to the city square and found the town archive, on Duzy Rynek at ul. Wojska Polskiego 124, 86-100 Swiecie (tel: 48-52-84-20-98). It was closed, but a couple approached us and started speaking German because they saw our German car, and Mr. Spitza told me that he was born in Swiecie and had relatives from Sliwice where my family originated. My family was already gone by the time he was born, so he was unfamiliar with my family's surnames.

We left Swiecie and drove 45 km to Tuchola on E240. Finding the Urzad Gminy at Pl. Zamkowny 1, 89-500 Tuchola was easy but it was closed for vacation. A man in front of the building confirmed what I was told about a former Jewish cemetery, but that the area is now isolated without any sign, wall or fence

and no visible stones. There was industry all around the area and the address of the former cemetery at ul.Towarowa 6 was a parking lot for a wood processing plant. The correct road was impossible to find until we were directed by a tombstone cutter to a small road off Towarowa into a forest just past some nearby development. It was there that we found a memorial to Tucholi residents who were shot by the Nazis in 1939 as well as a hedged area which looked like it was a cemetery a long time ago judging by the mounds and recesses in the earth. We walked even further into the forest to a clearing which might have been the burial place of some Katz, Goldschmidt and Davidsohn ancestors, so we said Kaddish and picked some flowers and an oak branch to take home.

Czersk was only a half an hour away and although we found the town archive, it was also closed for vacation. The address is: Miesko-Gminy, Osrodek Kultury Czersku, 11 ul. Szkolna, Czersk (tel: 47-40). We traveled on to find the cemetery at ul. Piaskowa. (On the cemetery project website, it states: Czersk was also called Heiderode in German; there is no current Jewish population, although the earliest known Jewish community was in the 18th century; the Jewish cemetery was established in 1900, and in 1921 there were 7 Jews living in Czersk; the cemetery size is .5 hectares and the owner of the property is the municipality, but the land is now used industrially and commercially). My family bible described my great grandfather's gravesite in detail and we found the cemetery to be just as the cemetery project's description had said -- in an industrial area with no sign, wall, fence, or any sign of tombstones. We said Kaddish again, this time for a vanished Jewish community and my great grandfather, Jakob Davidsohn.

**West Pressia,** *from Atlas of the German Empire 1892,* extracted by Thomsen's Genealogical Center from the original map reproductions published by Verlag des Bibliographischen Instituts, Leipzig and Vienna 1892

We drove directly into Sliwice and found the town archive (Urzad Gminy) on the main street at ul. Sychowskiego 30, 89-530 Sliwice. Adam Lipowski greeted us with a very few words of English and escorted us to the next building where documents were in civil register books, introduced us to the archivist, Krystyna Szamocka, and made copies of birth and death records of my grandfather, Hugo Davidsohn and a birth record of his brother, Siegfried Davidsohn. The archivist told us that they had birth records from 1888, and marriage and death records from 1889. The death record of Jakob Davidsohn (born 14 February 1839) said he died 30 January 1898, a year later than the record in my family bible.

The most important find was information about his father, Solomon Davidsohn, who was a restaurateur in the small village of Klein Schliewitz. It also stated that Jakob's wife, Emilie Katz Davidsohn was a merchant, most probably to support the family. Her husband was off fighting in the Franco-Prussian war (1870-71) and then died when only 59 years old, leaving her with four young children.

Sliwice lies in the center of the Bory Tucholskie region where forest makes up almost 70% of the area. It is now the seat of the district with 2,300 inhabitants, situated in a forest clearing. The village was already in existence in the 13th century when it was part of the estate of one of the Pomorze princes. Later it belonged to the Teutonic Knights, Poland, and Prussia.

The records were in Polish, not German, even though my grandfather was born in 1888 in Gross Schliewitz (Sliwice), Germany.The Polish records were obviously duplicates created when the village was returned to Poland in 1918.This may explain how my grandfather had to come to London and then to New York with a visa from the Polish quota in 1939, even though until he left he had always lived in "Germany."

Despite our efforts to pay for the copies, our delightful host refused to accept any payment. We left the archive, had lunch in the town my grandfather left in 1904, and took pictures of a very unremarkable main street. I had hoped for a quaint village and saw a typical, small Polish town, restored and ordinary.

We tried to envision my grandfather and his father, Solomon Davidson, living in Klein Schliewitz as a small restaurant owner or inn keeper in that small dorf outside of Gross Schliewitz. I wondered what made my great grandfather go into the army during the Franco-Prussian War. To solve my Davidsohn puzzle I will continue to collect data to add to the documents from the Bydgoszcz and Sliwice archives, LDS microfilms and books on West Prussia like the following:

**Jews in Konitz 1810 - 1849**. The Leo Baeck Institute has *Quellen und Darstellungen zur Geschichte Westpreussens, Das Bürgerbuch der Stadt Konitz von 1550-1850,* by Elizabeth Kloss. Kommissionsverlag der Danziger Verlags-Gesellschaft, 1927 (published by Westpreussischer Geschichtsverein.) It includes the citizen rolls of Konitz, now called Chojnice, north of Bydgoszcz I have culled from these listings the following identified Jews who received citizenship there in any given year:

| Census Year | Name | Birth Place | Profession | Religion | Age | Comments |
|---|---|---|---|---|---|---|
| 1810 | Casper, Baruch | Schlochau | merchant | Jewish | 48 | died |
| 1813 | Meyer, Isaac Moses | Flatau | trader | " | 50 | |
| 1814 | Flatow, Moses Tobias | Flatow | " | " | 34 | |
| | Frank, Aron Libermann | " | " | " | 31 | |
| | Lewinski, Wulff | Landeck | brandy distiller | " | 37 | moved away in 1817 |
| 1815 | Blumenthal, Hirsch Lewin | Zempelburg | trader | " | 39 | was a citizen of Zempelburg, moved to Konitz,and left |
| 1817 | Jacobi, Nathan | Schlochau | butcher | " | 51 | |
| 1816 | Lewinski, Jakob | Landecck | brandy distiller | " | 55 | moved away in 1817 |
| | Meyer, Samuel | Flatow | trader | " | 35 | had civil rights in Stuhm before moving here |
| 1817 | Davidsohn, Joseph | Pr. Friedland | musician | " | 54 | was citizen in Pr. Friedland |
| | Lewinski, Kiewe | Zempelburg | distiller | " | 45 | |
| 1818 | Jacobi, Baer | Schlochau | trader | " | 24 | was a citizen of Schlochau |
| 1819 | Willig, Lewin | Schlochau | trader | " | 29 | |
| 1820 | Zander, Gabriel | Schlochau | trader | " | 33 | moved to Bartschstein in 1842 |
| | Lewinski, Joachim Marcus | Cammin | trader | " | 56 | was a citizen in Kamin |
| 1822 | Kraft, Lewin | Schlochau | merchant | " | 29 | |
| | Friedländer, Moses Itzig | Dobbrnn | merchant | " | 58 | was a citizen in Cammin |
| 1823 | Glaser, Nathan | Schloppe | haberdasher lacemaker | " | 26 | |
| | Gronemann, Salomon | Schlochau | merchant | " | 53 | |
| | Heilmann, Samuel | Flatau | trader | " | 78 | |
| | Lewinski, Israel | Kamin | trader | " | 32 | |

| | | | | | | |
|---|---|---|---|---|---|---|
| 1825 | Jacobsohn, Lewin | Zempelburg | trader | " | | was a citizen in Zempelburg |
| 1826 | Gronemann, Solkind | Schlochau | trader | " | | moved 1834 to Dorf Floetenstein |
| | Neumann, Isaac | Schlochau | trader | " | | was a citizen in Hammerstein |
| | Hirsch, David | Hammerstein | trader | " | | was a citizen in Schlochau |
| 1827 | Jacobsohn, Schmul | Zempelburg | trader | " | | was a citizen in Zempelburg and has moved back there |
| | Hirsch, Michael | Wormditt | trader | " | | was a citizen in Wormdit |
| 1828 | Brasch, Leiser Mendel | Zempelburg | trader | " | | was a citizen in Zempelburg |
| | Sussmann, Hirsch | Wollin | soapmaker | " | 29 | |
| | Friedlaender, Abraham Moses | Cammin | trader | " | 28 | |
| 1829 | Meyer, Abraham | Flatau | trader | " | 24 | |
| | Wolff, Herrmann | Tuchel | merchant | " | | was a citizen in Tuchel |
| | Friede, David Salomon | Hammerstein | trader | " | 26 | was also a citizen inHammerstein |
| | Haymann, Chaim Moses | Jastrow | merchant | " | | already a citizen in Jastrow |
| 1830 | Jacks, Abraham | Schlochau | butcher | " | | already a citizen in Schlochau |
| | Lewinski, Joseph | Cammin | trader | " | 30 | moved 1833 to Krojanke |
| | Kohnemann, Gerson | Tuchel | trader | " | | |
| 1832 | Jacobi, Michaelis | Schlochau | trader | " | 24 | lives in Schlochau |
| 1833 | Friedländer, Jakob | Camin | trader | " | | |
| | Davidsohn, Teufil Schaps | Pr. Friedland | trader | " | | |
| | Lewinski, Lewin | Cammin | trader | " | 30 | |
| 1834 | Arndt, Claus | Hammerstein | tobacco dealer | " | 30 | already a citizen in Hammerstein |
| 1835 | Lewinski, Marcus | Cammin | trader | " | 26 | |
| | Franck, Jakob | Flatau | trader | " | 25 | |
| | Meyer, Moses | Schlochau | trader | " | 25 | already a citizen in Schlochau |
| 1836 | Meyer, Jakob | Konitz | trader | " | 20 | |
| | Ellkirsch, Hirsch | Flatow | trader | " | 34 | already a citizen in Flatow |
| | Lewinski, Jakob Leiser | Samoscz by Labischin | prop of brewery & distillery | " | 24 | business is in Bromberg |
| 1837 | Davidsohn, Schaps | Pr. Friedland | musician & baker | " | 25 | |
| | Davidsohn, Seelig | Pr. Friedland | trader | | 24 | |
| | Oppenheim, Simon | Lissa | trader | " | 43 | 1842 moved to Königsberg |
| | Lewi, Salomon | Fordon | tailor | " | 37 | |
| 1840 | Kohn, Wolff David | Zempelburg | Kosher products | " | 30 | |
| | Hirschberg, Samuel | Schwetz | sexton (shammes) | " | 25 | |
| 1841 | Frank, Lewin | Konitz | trader | " | 26 | |
| | Willig, Jacob | Schlochau | cotton maker | " | 55 | |
| | Davidsohn, David | Tuchel | tailor | " | 27 | |
| 1842 | Friede, Judas | Konitz | trader | " | 36 | |
| 1843 | Söndersberg, Julius | Krojanke | sexton (shammes) | " | 24 | |
| | Lewinski, Jakob | Samoszc | prop.of a brewery and distillery | " | 30 | already a citizen in Konitz |
| | Andt, Julius | Schlochau | merchant | " | 25 | |
| | Jacobi, Seelig | Konitz | merch. dry goods | " | 27 | |
| 1844 | Itzig, Michael Moses | Fordon | tailor | " | 25 | |
| | Davidsohn, Heinrich | Pr. Friedland | trader | " | 27 | |
| | Lewinski, Lois | Konitz | merchant | " | 26 | |
| | Tuchler, Israel | Zempelburg | trader | " | 27 | |
| 1845 | Bejach, Moritz | Zempelburg | tanner | " | 27 | |
| 1846 | Lazarus, Lewin | Zempelburg | grain dealer | " | 43 | |
| | Caspari, Ludwig | Schlochau | merchant | " | 82 | |
| | Eisenberg, Alexander | Ostrowo by Gleibitz | leatherware merchant | " | 32 | |

| | | | | | |
|---|---|---|---|---|---|
| 1847 | Caspari, Casper | Landek | trader | " | 30 |
| | Rosenthal, Itzig Alexander | Zempelburg | trader | " | 34 |
| 1849 | Hirsch, Lewin | Suwalki, Poland | shoemaker | " | 27 |
| | Bernstein, Simon | Mecklenburg-Schwerin | sexton(shammes) | " | 33 |
| | Meyer, Moritz Michaelis | Konitz | merchant | " | 24 |
| | Heymann, Eduard | Jastrow | merchant | " | 33 |

# Two Workshops on Germany at the 1997 Paris Seminar

***Ernest Kallmann***

The fifth International Seminar on Jewish Genealogy took place in Paris from July 14 to 18, 1997. Though having participated in the very early phases of its inception, I attended it as a "normal" participant and found it well prepared and worth attending. Here are some items and impressions, mainly related to German Jewish genealogy.

The first pleasant side of such an event is that at last you can put a face on many e-mail addresses, names who have authored papers in *Avotaynu*, **Stammbaum** and other places. The second is that you meet "cousins", that is persons with whom you have a common ancestor, possibly in the early 17th century. We -- my wife Françoise and I -- were lucky to have four of them for dinner at home, as well as Ernest Stiefel, a cousin of my own half-brothers and also second cousins. I owe my contact with him to **Stammbaum**.

The third and main advantage is that you learn a lot of things, some of them so trivial that you should have known them before. I got a good personal experience in this respect. As one of the very few German-speaking members of the hosting JGS, the Cercle de Généalogie Juive, I had been asked to facilitate two workshops on German-Jewish genealogy research. I had decided on two topics:

- Genealogical research in German-speaking areas for those who do not speak German (and moreover do not read gothic script).
- Sources for Jewish-German genealogy in Germany.

During registration for the Seminar, we were surprised that about twenty percent of all attendants--to-be checked "Germany" when asked about their region of interest. The ancestral home of most Ashkenazi French Jews is in Alsace where even vital records up to the early 1800s are generally in German. Thus some of the candidates may have been interested in German, not in Germany. But the audience (the room was packed every time) proved that this assumption was wrong : the interest was Germany.

I introduced the first session by showing, on an overhead projector, a family register sheet, conveniently enlarged for ease of viewing. This document had been provided by George Arnstein, with whom I had discussed the topic of the workshop some weeks earlier. The participants were eager to try their hand on some part of the deciphering, translating and explaining, while I could quietly sit down and try to keep the discussion between the participants within reasonable bounds.

As I had already experienced earlier, a good part of the audience did not know that the Nazis had obliged all Jews to add the name Israel or Sara to their former first name(s). This was imposed by a 1938 law. During the workshop, Ernest Stiefel made clear that the victims themselves had to declare at their place of birth and their place of marriage that they had adopted their new names which were added to the birth registers.

I demonstrated the change with a page of the Jewish birth register of Odenheim (Baden), kept by the local Catholic priest, for the year 1868, with the additional mention added in 1938 by the competent Amtsgericht of Bruchsal on a paper slip pasted into the register.

The second workshop required no work at all. We had become acquainted with Dr. Jürgen Sielemann, an archivist at the Staatsarchiv Hamburg where he is in charge of the religious archives. He has shown a keen interest in the Jewish Community of Hamburg, which has left a wealth of documents. Though not a Jew, he

has even founded the JGS of Hamburg, of which he is the president. (And, somewhat incongruously, the Journal of the Hamburg Society is hosted by *Maajan,* the quarterly of the Swiss JGS.) Sielemann gave two lectures of great interest at the Seminar.

We had also met Egmar Ruppert, a professional genealogist from Hildesheim, well informed on North German questions. I had asked these two gentlemen to sit next to me and suggested they answer the questions from the floor.

It is generally known that the most difficult problem in Germany is to locate where a certain document might be stored. This difficulty is the result of German history. Until national unity became effective in 1871, Germany was a jigsaw puzzle of large and small fiefdoms, principalities, free towns, and kingdoms. After every war (they were frequent), marriage, or succession, the "ownership" could change. There exists no logical way of assessing where a document might be. In addition to communal, "Land", and federal archives (run by the corresponding authorities), there exist private archives, e.g. those kept by princely families. Until this workshop, the search seemed insurmountable to me.

Dr. Sielemann produced a 1995 paperback of 593 pages: *Archive in der Bundesrepublik Deutschland, Oesterreich und der Schweiz*, Ardey Verlag, Bohlweg 22, 48147 Münster. This was circulated and avidly inspected. I have ordered 2 copies (one is for our Cercle's library) at the unit price of DM 58.80 plus cost of mailing. There may be a few more copies available, the edition seems to be almost out of print.

But this workshop stressed an obvious problem which has no solution as yet. Jewish genealogy in Germany is still possible because some emigrants from Germany, who have maintained some fluency in German, are still alive and interested in our common hobby. But they are getting older and are due to disappear; there is no real replacement. Is it not high time to formulate a co-operative, international program to facilitate the location of and the access to genealogy sources in Germany for non-German-speaking younger colleagues ?

## Franconian Genealogy

***Charles P. Stanton***

For almost forty years – since I was a teenager – I have had great interest in my own family and the multitude of relationships between Jewish families from the region who probably of necessity intermarried over many years. As all of my own forebears came from the three Frankens ("Ober," "Mittel," and "Unter") and the Upper Palatinate ("Oberpfalz") for at least ten generations, this project has been especially rewarding.

Of course, the Jews of the area eventually tended to settle in the larger towns and cities: Fuerth, Bamberg, Bayreuth, Wuerzburg and, after 1850, in Nuernberg. But most of my material goes back to their ancestry in hundreds of small villages throughout Franconia.

Most records are missing prior to the Thirty Year's War (1618-1648) when much of present-day Germany was a parade ground for various royal armies, and many suffered great loss of lives and property. Since then, however, and despite the havoc of the Holocaust, surprisingly much information is available from local sources, and records collected in the Central Archives in Jerusalem. A pivotal date is 1813 when Bavaria mandated the adoption of family names.

My work has depended on two major contributors: Dan Barlev (Bruell) in Jerusalem, whose interest in his own family has led to long hours of research in the Central Archive, and Gisela Blume in Fuerth, who has taken on the monumental task of indexing the very large, old Fuerth cemetery and other existing local records. In addition to summarizing their work in chart form, I receive many written inquiries on individual families, as often adding to my data as well as assisting my correspondents.

Not to be discounted as well are the numerous genealogies prepared by individual families before the Holocaust, most notably Fred Tuchmann's work on his family; Michael Berolzheimer's research on old fami

KAUFMANN FAMILY GENEALOGY (III)

(Fuerth)

LOEWENBACH FAMILY GENEALOGY (III)

JOSEF JOSUA KAUFMANN
b. February 10, 1838 Berlichingen (Wtmb'g)
m. February 11, 1868
d. August 23, 1900 Fuerth

Clara Loewenbach
b. April 11, 1848 Muenchen
d. February 7, 1930 Fuerth

Bertholt Kaufmann
b. August 6, 1871 Nuernberg
m. March 14, 1905 Fuerth
d. March 10, 1949 Great Neck, New York

Mathilde ("Tilli") Einhorn
b. July 4, 1884 Fuerth
d. May 28, 1955 Great Neck, New York
(SEE EINHORN, SAHLMANN II & DESSAUER [Bamberg]VII)

Werner Kaufmann
b. December 23, 1905 Nuernberg
m. (1) December 7, 1932
Marianne Wrba
b. November 15, 1912
Div. November 2, 1939

(2) 1942
Claire Curow
b. March 29, 1908
Div.; d. November, 1982
d. November 10, 1953 St. Petersburg, Fla.

Bert Werner Kaufmann Barton
b. 7/2/1934 New York, N.Y.
m. 4/6/1963 Plainfield, N.J.

Diana Lois Illig
b. 12/11/1938

Joan Claire Kaufmann Barton
b. 7/2/1934 New York, N.Y.
m. (1) 12/13/1952
Norman B. Grant Jr.
Div. 2/28/1955
(2) 9/8/1955
Eric Lieberwirth
b. 9/16/1927
Div. 1971
(3) 1/20/1972
Lewis Hargrave
b. 1/21/1929

Denise Anne Barton
b.8/18/64

James Arthur Barton
b.5/31/66

Joan Helen Barton
b.2/29/68

William K. Barton
b.8/30/69
m.8/22/92

Debra Smith
b.

Hella Kaufmann
b. August 10, 1909 Nuernberg
m. July 4, 1929 Nuernberg
Div. September 8, 1951 Reno, Nevada
d. May 17, 1977 Great Neck, New York

Fritz Jakob Steinlein
(Changed name to "Fred Stanton" on November 9, 1938)
b. January 10, 1888 Nuernberg
d. April 15, 1972 New York, N.Y.
(SEE STEINLEIN I and NEUBURGER II)

Peter York Stanton
b. 8/27/1930 Nuernberg
m. (1) 11/20/1954
Shirley Deisering
b. 9/17/1935
Div. 8/1976
(2) 10/18/1980 Washington DC
Sharon Anne Karrels Holben
b. 9/28/1942

Carl Eric Lieberwirth
b.12/1/56
m.10/22/77

Carla

Travis Luke Lieberwirth
b.1/28/78

Eric Lee Lieberwirth
b.8/16/79

Stephen Douglas Lieberwirth
b.5/2/59
m.8/22/87

Marcella Lynette ("Marcie") Corriaga
b. 10/25/64

Rheanon Lieberwirth
b.12/29/89

Rochelle Jene Lieberwirth
b. 10/28/84

Margaret Marianne Hargrave
b.9/3/74

Charles Perry Stanton
b. 12/29/1935 Zurich, Switzerland
m. 5/31/ 1969 Paris, France

Julia Duke Henning
b. 1/9/1942 Louisville, Ky.

Steven Paul Stanton
b.5/22/56
m.9/11/83

Jill Jarus
b. 11/4/57

Gregory Steven Stanton
b.5/21/87

Daniel Alan Stanton
b.9/12/91

Jeffrey Lynn Stanton
b.5/22/56
m.10/2/82

Catherine Lertora
b. 7/6/59

Christopher Joseph Stanton
b. 12/16/85

Alexander Ross Stanton
b.5/11/90

Cynthia Louise Stanton
b.9/18/60
m.7/30/83

Jack Bailey
b. 9/4/57

Benjamin Neal Stanton
b. 1/11/95

Andrew York Bailey
b. 12/18/88

Jacob Edmund Bailey
b. 1/3/92

Julia Duke Stanton
b.7/1/74

Charlotte Yandell Stanton
b.7/13/78

Ludwig Kaufmann
b. November 15, 1873 Nuernberg
d. August 9, 1942 Theresienstadt

Ida Kaufmann
b. August 9, 1876 Fuerth
m. March 5, 1899
d. January 20, 1966 Chicago, Ill.

Max Schild
b. March 23, 1867 Marktbreit
d. April 26, 1950 Chicago, Ill.
(SEE SCHILD & GUNZ)

Olga Schild
b. July 6, 1900 Nuernb'g
d. September 25, 1955
Great Neck, NY

Wilhelm Schild
b. July 27, 1903 N'bg
m. March 5, 1929
d. Jan. 12, 1955
Chicago

Dorothy Lipson
b. March 12, 1908 Chic.
d.

Gerhart Schild
b. June 1, 1912 N'bg
m. October 4, 1941
d. March 30, 1964 Chicago

Gerda Sachs
b. April 10, 1915

PREPARED BY 9/97
CHARLES P. STANTON
52 GARDEN PLACE
BROOKLYN, NY 11201

lies from Fuerth; the Thurnauers, by Heckscher; and similar work done on the Koenigswarters, Berlins, Fechheimers and Feuchtwangers, as well as Rabbi Max Katten's work on the origins of the Bamberg Jews. Only these are singled out because they are among the most extensive, but many other families at one time or another either wrote out a simple holographic tree, or perhaps engaged a professional genealogist to trace their families.

Most of our work – the Rindskopfs, Arnsteins and Bruells are the most extensive examples – were never before documented on such a scale.

Our objective – probably unattainable – is to trace the Jews to the earliest families to live in Franconia, for instance the first seven Jews to move to Fuerth in the early 16th century, or from their expulsion from Vienna and Prague. Most records seem to start only with the late 1600's or, more commonly, a century later.

So far I have amassed *more than 1700 charts* covering at least 1000 families and some 100,000 or more persons. Many charts have been updated to the present day, that is beyond the Holocaust to their emigration from Germany to almost all corners of the world. I would welcome any inquiries and new materials which I can incorporate in this enormous data base, and would be pleased to share my data with my correspondents. I would point out that my work is not yet computerized, so all the charts are prepared and revised by hand. *A few ground rules: please provide date of birth, marriage and death as completely as possible (month, day and year, or, in the European manner, day, month and year).*

As some families involve ten or more charts – the Bruells, for instance, require more than 150 – I really need as complete a record as possible from your side, to most efficiently research my own files. But I shall attempt to give you access to pertinent data from my files, or incorporate your data as best I can.

A sample chart appears on the preceding page. I regret that time does not permit me to extend my work beyond Franconia.

## An Update: Civil Vital Records for Berlin Jews in the Potsdam Archives

***Edward D. Luft***

The Summer 1997 issue of *Avotaynu*, Vol. XIII, Number 2, pp. 41-42, carried an article which I wrote with the help of Angelika Ellmann-Krueger, describing the Civil Vital Records of Berlin Jews held in the Bornim subarchives of the Brandenburgisches Landeshauptarchiv Potsdam. After describing our research in the finding aids on cards at the Orangerie in Potsdam, the main archive of the Landeshauptarchiv, the article goes on to describe the vital records available in Bornim, Zum Windmuehlenberg, D-14469 Potsdam-Bornim, telephone: 011-49-331-50 48 57.

Although correct at the time, the article stated that no one in Bornim could read English. That is no longer true. However, all letters sent to the Landeshauptarchiv go first to the Orangerie for redistribution to the correct subarchives, and delays in redistribution have occurred. The records in Bornim cover the period 1840 to 1874 and were kept by the Stadtgericht Berlin until all vital records functions in the German Empire were transferred to the offices set up in 1874 under the name Standesamt, where they are recorded to this day.

**Directions:** To get from from Berlin to the Orangerie, take the S-Bahn to Potsdam-Stadt.The trains run every ten minutes. From Potsdam-Stadt, take bus 695 in the direction of Bahnhof Pirschheide.The stop for boarding is on the bridge, quite near the S-Bahn. Bus 695 stops directly in front of the Orangerie.The total travel time from Alexanderplatz is one hour and fifty minutes, less from further west in Berlin, which is geographically quite large.

To go from Berlin to Bornim without first going to the Orangerie, the best way is to take the S-Bahn to PotsdamStadt. From the station exit at Potsdam-Stadt, go up the ramp to the bridge directly in front of the station. There, take bus 612. The first bus leaves at 7:06, then at 9:06, 11:06, 12:26, 1:46, 2:26 (unfortunately running only once every one and half to two hours). Get off at Potsdam-Bornim- Sportplatz. From there, walk about three minutes to the archives.

Alternatively, take bus 692 from the same bridge. It runs from 7:48 every 20 minutes. The stop nearest the Bornim archives using this bus is Potsdam-Bornim-Hugstrasse. From there, walk about fifteen minutes to the archives. It is best to take a taxi between the Orangerie and Bornim.

The Brandenburgisches Landeshauptarchiv holds records, such as lists of Jews residing in counties and smaller localities (mostly 1812-1816), surveys of the civil relations of the Jews in counties and smaller localities (mostly 1812-1824), and applications for the conferring of citizenship, civil vital records for Berlin, etc. These records were reported in the periodical *Archivmitteilungen*, Vol. 38, 1988, pp.156-159. Berlin had official governmental registration of births, marriages, divorces, and deaths from 1840 onward although many other parts of Prussia did not until 1874. The religious records for Jews for the pre-1874 period have long been on microfilm and are available from the Genealogical Society of Utah, which simply acquired the films from German archival sources. The Geheimes Staatsarchiv Preussischer Kulturbesitz, Archivstrasse 12-14, Berlin-Dahlem, holds the Jewish Community's religious records.

As noted above, different areas of what is now Germany began keeping civil records at different times, the earliest being those areas occupied by Napoleon, which began keeping official civilian records as early as 1797. Prussia ordered religious communities to keep registrations as early as 1812 (1834 in Posen) in most areas but did not apply the rule identically to all areas until 1847. The current system of registration for all of Prussia came into effect in 1874, and all vital records were thereafter recorded in the local government Standesamt, the office specifically for recording such records. That system was soon extended to all of Imperial Germany and basically continues to this day.

Potsdam's main palace was Frederick the Great's palace of Sans Souci (tours are possible), part of which serves as a central archives for the Land of Brandenburg. Central Potsdam was the Summer residence of the Prussian kings who, after December 1870, were also German emperors. Potsdam has many interesting palaces, gardens, museums, and restaurants, which grace the downtown area. A few of the shopping locations are quite elegant. There is also an expensive restaurant near the Orangerie. The main "Service Building" is housed in Frederick's "Orangerie," what we would consider a rather sumptuous hothouse.

**Access**: Brandenburgisches Landeshauptarchiv, An der Orangerie 3, D-14469 **Potsdam**, Germany; the postal address is: Postfach 60 04 49, D-14404 Potsdam. Telephone 011-49-331- 5 67 40 (switchboard) or 011-49 -331-5 67 41 23 (reading room); the new FAX number is not known.

The reading room is open Mondays, Wednesdays, Fridays 8:30 am-3:00 pm; Tuesdays,Thursdays 8:30 am - 5:30 pm.

**Bornim** suboffice hours are Mondays through Thursdays 9 am -3 pm, slightly different from the Orangerie. The Bornim suboffice looks very much like what one would expect a former East German police station to look like.

Food facilities at the Bornim site are limited to coin-operated machines.There are tables at Bornim where one may eat lunch in a spotlessly clean facility.

A good place to begin research in Potsdam is at the Orangerie, site of the master index cards for Jewish records for all of the holdings at the Orangeries and all subordinate locations. As might be expected, most of the records are hand written in *Fraktur*. An appointment well in advance is necessary because of the very limited seating there. Those who need only to consult birth, marriage and death records may seek an appointment to use the facilities at Bornim directly, without visiting the Orangerie. Those in charge of the maing reading room at the Orangerie were quite friendly and accommodating, and some workers spoke English. I checked the index cards with my German friend. A part of the index there is the *Spezialinventar zur Geschichte der Juden in der Provinz Brandenburg vom Erwerb der Staatsbürgerrechte 1812 bis zum Ende der faschistischen Verfolgungs- und Vernichtungsaktionen* [Special Inventory on the History of the Jews in Brandenburg Province from the "Acquisition of Citizenship" Law in 1812 until the End of the Fascist Persecution and Extermination Campaign].

For research on Jews in this archive and other archives in the former East Germany, a very useful finding aid with respect to archival holdings is a new sourcebook, *Quellen zur Geschichte der Juden in den Archiven der neuen Bundesländer* by Stefi Jersch-Wenzel and Reinhard Ruerup, Munich; New Providence, NJ: K. G. Saur, 1996. Vol. 1: *Eine Bestandsuebersicht* by Andreas Reinke and Barbara Strenge *et al*, 602 pp., including index of persons, pp. 549-580; index of places, pp. 581-193; and index of institutions, organizations, and businesses, pp.

595-602; Library of Congress call number: DS135.G3Q45 1996. It is also available at the German Historical Institute in Washington, DC and lists general descriptions of the holdings in individual archives in the former German Democratic Republic. It is quite comprehensive, a joint project of the Leo Baeck Institute and a German institution to computerize all archival holdings in the new German federal states. So far, only Vol. 1 has appeared. The other volumes will only appear very infrequently as very few people are working on the project.

## Possible Changes in Datenschutz/Personenstandsgesetz

***Peter Lande***

Jürgen Sielemann reports that there is an increasing possibility that restrictions on obtaining genealogical information from German Standesämte (registry offices) may be relaxed. These records have been maintained by Standesämte since 1874/76. As many readers are sadly aware, under what is commonly called Datenschutz (protection of privacy), access to birth/ marriage/ death records is currently restricted to persons with "rechtliches" (legal) interest, e.g. inheritance cases, or persons seeking information on their direct family lineage, i.e.parents, grandparents, etc. Information was not made available on other relatives, such as uncles and cousins. While there were often ways to obtain relevant information from other sources, or even to get around these restrictions, Datenschutz has been a major obstacle for many researchers.

As a result of the many complaints about the rigidity of this system, legislation has now been introduced to amend the Personstandsgesetz to provide that one must only show a "berechtigtes Interesse" (legititimate or warranted interest) in order to obtain records.

The proposed change would apparently permit genealogists to obtain records on any member of their family. One problem will remain: The right of access will continue to be restricted to information on persons who died at least 30 years ago, or, in the absence of information on the date of death, whose birth took place at least 120 years ago. Despite this restriction, the proposed change is welcome news and we will keep readers informed when (probably at the earliest in 1998) the proposed change becomes law.

## Letter and News Items from the Editor

***George E. Arnstein***

As some of you know, I had a rather serious bicycle accident on June 28 from which I am still recovering. I promptly notified the Advisory Council that I had a broken clavicle, and a fractured vertebra, and could not type nor operate a computer with even the remotest competence, that I could not take on the editorship of the next issue as I had planned.

And here I am nevertheless, mostly by default because nobody else was willing to tackle the job. Since **Stammbaum** Issue 11 came out late in June, coincident with my hospitalization, I did not respond to some of the correspondence and e-mail, and in fact lost some of it. I am sorry, but I claim anesthesia and other good things. Please bear with me.

The good news is that **Stammbaum** continues to acquire new subscribers, that the relationship with the Leo Baeck Institute is working smoothly, to our mutual benefit, and that the quality of future issues will depend largely on the quality of the contributions. When you submit a news item or an article, please keep in mind that it should be accurate, helpful to others, and should be submitted on a diskette or electronically. If you merely send in a typescript you force the editor to become your secretary/typist, and that, to my mind, is not a desirable solution. If you have incomplete or wrong data, you turn the advisory committee into researchers or proof readers, and that is not a good idea either.

While I cannot and do not wish to commit future editors as to what they will find suitable for publication, here are some topics which should have wide appeal.

❑Captain Dreyfus, his ancestry and his clan. Or an

article dealing with the origin of the Dreyfus name, variously spelled, which allegedly goes back to Treves, the Teverum of the Romans who left us the *Porta Nigra* in Trier, as it is known today.

❑An analogous essay dealing with any other famous person where descendants may know or speculate that they may be related to him or her. There could then follow a second article as various descendants demonstrate their links and possible adventures. *Seckel Wormser*, the Baal Schem comes to mind with known descendants in Cleveland and Washington. And there is work under way by Charles P. Stanton, a contributor to this issue, and Dan Barlev, to elaborate on the work of Michael Berolzheimer on *Brilin/ Bruell* descendants. The farflung descendants of *Yehuda Loeb Wormser,* documented by Elizabeth Plaut – see the book review by Karen Franklin in this issue – also might be suitable.

❑Genealogical software. There are so many programs, so many varieties, and all of them fall short in one way or another. I have been in search of the perfect printout and haven't found it yet, although I continue to use my favorite descendancy chart: A DOS utility for PAF known as "Descend," shareware, which can print or omit ID numbers, notes, and other details. [See the Auerbach chart for a short sample in this issue.] And for an overview, *Treedraw*, *Wingenea,* or *Cumberland Family Tree* are useful. But I do not want to write the article here and now....

❑Memoirs, autobiographies, lifestyle.... They ought to be unusual, or old like the Memoirs of Berthold Auerbach which appear in the present issue. I found them fascinating. If you are not familiar with this type of material, there is an excellent collection drawn largely from the LBI archives. It originally appeared in German, in three volumes, edited by Monika Richarz, then consolidated as *Buerger auf Widerruf 1785-1945*, (Munich: C.H. Beck 1989), 51 essays from the three volumes. English version of the consolidated one-volume collection is *Jewish Lives in Germany; Memoirs from three Generations.* Indiana Univ. Press, 1991.

**Addenda and Corrigenda.** Some of you tried in vain to get in touch with the Munich archives where work is under way to publish something about its former Jewish citizens. I had one letter wrong in the e-mail address and that of course means complete failure in electronic communication. Here, thanks to Ed Luft, is a better address: Margaret.Bezold-Chatwin@LRZ-Muenchen.de. Unfortunately this address seems to be obsolete, so try snail mail: Stadtarchiv Muenchen, Winzererstr. 68, D-80797 Munich or Fax 123 5301.

There were other errors in Issue 11, I suspect, but readers let me know about very few. I do recall that a reference to the Frankfurt Royal College turned out to be a not very felicitous translation of the *Philantropin.*

Some additional Oppenheim/er responses turned up, not enough to warrant a third installment, at least as of now. And Peter Lande, a member of our Advisory Council, should have been attributed with this e-mail address: pdlande@compuserve.com.

As for the last item in the Table of Contents, it alleged that the Contributors and their addresses could be found on page 30. Sorry, but I left them out, so here they are:

**Addresses of Contributors, Issue 11, June 1997:**
**George E. Arnstein**, PhD, 2510 Virginia Ave. NW, Washington, DC 20037 *arnstein@erols.com*
**Ralph Baer,** PhD, 1250 Fourth St.NW, #707, Washington, DC 20024-2362
**Jeff Gutman**, LlD, 1712 Hobart St. NW, Washington, DC 20009 *jgutman@clinic.ncl.gwu.edu*
**Claus W. Hirsch,** 401 E. 74th St., Apt. 10M, New York, NY 10021-3930. *103522.3316@compuserve. com*
**Hans G. Hirsch**, PhD, 6513 Kenhowe Dr. Bethesda, MD 20817. *hghirsch@aol.com*
**Peter W. Lande**, 3002 Ordway St. NW, Washington, DC 20008-3254. *pdlande@compuserve.com*
**Herb Mautner**, 6507 Longridge Ave., Van Nuys, CA 91401. *hmaut@aol.com*
**Irene Newhouse**, PhD, 6810 Springfield-Jamestown Rd., Springfield, OH 45502 *newhoir@mail.aun.edu*
**David B. Neumann**, PO Box 190, Washington Grove, MD 20880. *davidn@enh.nist.gov*

## New Books

*Germanic Genealogy* is now available in a second edition (1997), a fat well indexed book of more than 500 pages, edited by Edward R. Brandt and

colleagues. Where the first edition, 1995, included my chapter on Jewish genealogy, the authors have taken the material and greatly expanded and enriched it in the overall context of German genealogy.

There are historic maps – useful if you are trying to recall when a given territory was German or Polish or something else – and lists of addresses for archives, for genealogical societies, for electronic mailing lists, even a cursory review of some genealogical software programs.

Especially helpful is the chapter devoted to "gothic" script and related material, ending with a table giving the French revolutionary calendar which was used in Alsace and Lorraine and under Napoleonic occupation in several western German regions. Less helpful are references to the Hebrew calendar and the conversions derived from the adoption in England of the Gregorian calendar about 1752. Citations for relevant software or references would have been welcome.

There are massive bibliographies to enrich the utility of this new edition which encompasses territories where German is or was a major language: Most of Switzerland, parts of the old Hapsburg empire, especially Bohemia and Alsace, and extending to former German pockets in Russia.

Order from Germanic Genealogical Society, P. O. Box 16312, St. Paul, MN 55116. $32 plus $4 domestic shipping, $6 for overseas, surface. Reference: LC Number 97-72640.

*

*Pioneer American Synagogues, a State by State Guide* has been compiled by Julian H. Preisler in an expanded second edition of 165 pages. It covers all 50 states plus D.C. and includes cemetery information plus lists of founders, charter members, board members and pioneers. Order from Heritage Books Inc., 1540E Pointer Ridge Place, Bowie, MD 20716. $17.

*

*The Origin and History of the Family and Branches of The Berliners of Hannover, 1720-1997* by Philipp Goldman is now available from the author for $29.50 including shipping. 262 pages. 9 Island. Ave., Suite 2014, Miami, FL 33139-1361.

*

*The German Card.* Not a book but a laminated card may be ordered for $3 plus a self-addressed stamped [$.55] envelope from the Sacramento German Genealogical Society, P. O. Box 660061, Dept. SB, Sacramento, CA 95866-0061. The eight panels fold, accordion style, to the size of a credit card: Printed and hand written old gothic script; summary of U.S. immigration information found in U.S. Census records 1850-1920; rules and code for the soundex system; German genealogy symbols, and a bit more.

*

*The German Research Companion,* Shirley J. Riemer. Lorelei Press, 1997. $34.95 including shipping and California tax. 622 pages, illustrated and indexed. We are indebted to Gary Fitleberg for his recommendation of this comprehensive volume which includes a small section devoted to German Jewry, Beginnings of Jewish Family Names; The Two Groups of Jews in Germany, Jewish organizations, and references to Jewish archives. (Lorelei Press, POB 22136, Sacramento, CA 95822-8356)

## Letters to the Editor

**Search Notices**. We used to publish them, but given the uncertain matter of the editorship there have been almost no submissions. Meanwhile here are a couple of queries:

*Ludwig Graupner.* Searching for information on this former resident of Breslau during late 19th and early 20th centuries. Married to Helene nee Alexander, and father of Felix (died Adelaide, Australia, 1963) and Hans Harald (died Auschwitz, 1943).Seeking dates of birth and death, occupation etc. May have originated elsewhere in Silesia, possibly Opeln. Contact: Henry Graupner, 36 Arbordale Walk, Guelph, Ont., Canada N1G 4X7 or: graupner@freespace.net.

*Stammbaum der Familie Schreiber* by Rabbi Hermann Schreiber was published in Potsdam in 1914, according to Esther D. Reiss-Mossel, 24, Mishol Moran, Horesh Ramot, Jerusalem, I-97282. She is eager to buy or borrow a copy.

She also has a photograph and is looking for the owner of the original painting of Moses Buechenbacher (1801-1871) from Fuerth.

*Translations.* For those who need just a few words or a paragraph of translation, there is a free service on www.jewgen.org, with volunteers for many languages. Those who are willing to pay for more elaborate help for German translations may contact Hans Preisler, 102 Kathleen Court, Tarpon Spring, FL 34689

**Contacts in Franconia**, *submitted by Werner Loval, Jerusalem, Israel:*

Ms. Cordula Kappner, Bibliotheks und Informationszentrum Hassfurt, Duererweg 20, D-97437 Hassfurt

Dr. Eva Lau, Otto Friedrich Universitaet, Weidendamm 60, D-96045 Bamberg

Ms. Chriss Fiebig, Verein zur Foerderung Juedischer Geschichte und Kultur Bamberg e.V, POB. 1408, 8600 Bamberg (caution, old zip code!)

Ms. Angela Monecke, Magazin Treff, Hornthalstrasse 18a, D-96047 Bamberg

Max Engelhardt, Buergermeister a.D.,Zeilranken 1 D-86744 Hainsfarth

**Volks-Kalender, Saxony, 1931-32** *From Roni Berenson:* As I read the article about the Volks- Kalender by Claus W. Hirsch (Issue 11), I realized that I had seen something like. My aunt died... at age 98, but before she died I found the book, showed her the article in **Stammbaum**, and explained that she had something that might be useful to someone.

The book, in perfect condition, is the *Juedisches Jahrbuch fuer Sachsen und Addressbuch der Gemeindebehoerden Organisationen und Vereine*, "Jewish Yearbook for Saxony and Address Book of the Congregation Members, Organizations and Societies" for the years 1931/32. It was published in Leipzig, by Hanns Loewenstein and Willi Tisch (who was my uncle.)

Some of the persons whose lives are detailed in the book are:

✓Julius Fuerst; b.12. May 1805 in Zerkow, Posen; first Jewish professor at Univ. of Leipzig; died 9. Feb. 1873 in Leipzig.

✓Adolf Jellinek; born 26. Jan 1821 in Drslawitz, Maehren; Preacher/Rabbi, philosopher, writer; died 29. Nov. 1893 in Vienna.

✓Salomon Mandelkern[41]; b. 25. April 1846 in Mlynow (Wollhynien); Rabbi, teacher of Oriental and Slavic languages; died 24. March 1902 in Vienna.

✓Nathan Porges; b. 20. Dec. 1848 in Prossnitz (Maehren); Rabbi; died 27. Aug.1924.

✓Simon Horowitz; b. 1820 in Lupina (Russia); died 6. March 1900; Talmudic scholar.

*And the following Rabbis, teachers & scholars:*

✓D. Klein; born 15. Oct. 1822; died 15. Feb. 1893. Rabbi, writer.

✓Bernhard Fischer; born 13. Jan. 1821 in Budikau (Boehmen); died 17 June 1906; rabbi, scholar.

✓Eisig Freimann; born 9. Feb. 1823; died 11 Aug 1885 in Leipzig

Here is a mere sampling of the many names: Hermann Bodek; Fabius Mieses; Moritz Kohner; Jakob Nachod; Families Heilprin, Kalir, Bick, Toprower, Finkelstein; David Asher; Israel Issar Kahan.

There is a history of Leipzig by Saul Lilienthal of Wiesbaden. He mentions Caesar Graf, Attorney Lebrecht, Alexander Werthauer, Paul Liman, Prof. Abraham Adler, Prof Raydt, Salomon Jadassohn, Paul Homeyer, Felix Deutsch, Moritz Hauptmann, Helene Friedlaender, Maximilian Schwedler, Isaak Ruelf, Alfred Klee, Heinrich Loewe, David Salomon Magnus, Adrienne (Eisbein) Osborne, Henriette Goldschmidt, Rabbi M. A. Goldschmidt, Bella Alten, Kantor Apfelbaum, Ernst Kaufmann.

Articles by Wilhelm Haller, A. Jaskiel(aka Abraham Isoschor Hakohen), Dr. Felix Goldmann, Dr. Ephraim Carlebach, Rabbi Gustav Cohn, Dr. Oscar Dzialowski, Benno Sehr, Hans Oesterreicher, Dr. Fritz Gruebel, with many other names mentioned.

There are advertisements, lists of Jewish schools and organizations, and more. I would like this book to go to wherever it can be used most. In the meantime, if anyone wishes more information about any of the names I have listed, if time permits, I would try to send copy of the article to persons interested in particular names. *--Roni Berenson, 12801 Wellswood Trail, Chesterland OH 44026; Phone: 440-729-8304; e-mail: roniberenson @ mcimail.com*

**Hohenems Reunion.** The Jewish museum in Hohenems has taken the lead in convening a reunion of descendants of former residents, August 13-16, 1998.

41 Author of the Concordance of the Holy Scriptures, originally published in Leipzig, 1895/6, republished 1995 by Feldheim Publ. Ltd.

(See address etc. on page 3.) And the reunion of course inspired the article on Hohenems in the present issue.

**Alsatian Records.** Now available at the Leo Baeck Institute, NYC (Call number AR 2863 S39/1), are three items edited and published by the Cercle de Genealogie Juive. Karen Franklin brought them to LBI from the 1997 Paris Seminar:

*Receuil des declarations de prise de nom patronymique des Juifs du Bas-Rhin en 1808*, prepared by Pierre Katz. Paris 1997. 4 volumes.
*Contrats de Mariage Juifs en Moselle avant 1792,* prepared by Jean Fleury. Paris 1997.
*Mariages religieux juifs a Paris (1848-1872)*, prepared by Anne Lifshitz-Krams. Paris 1996.

**"Juden in Sandersleben"** is a two-part series by Peter Puschendorf, a teacher in Sandersleben, in Vol 1, 1992 and Vol 3, 1994, *Mitteilungen des Vereins fuer Anhaltische Landeskunde* (DM 20 each). It begins with early arrivals around 1690 and ends with a sketchy summary of the last inhabitants under the Nazis. Published jointly with the Landesarchiv Oranienbaum. (Im Schloss, D-06785 Oranienbaum)

**Next Issue of Stammbaum** will be edited by Peter Lande, a frequent contributor as well as an active volunteer at the U.S. Holocaust Museum. There he has discovered relevant data dealing with survivors of the Holocaust, which will be the focus of this issue. George Arnstein will work with him on the production. There will be little narrative and lots of lists. Additional contributions are welcome, especially if they are computerized, to be submitted no later than December 31, 1997.

**Very Tentative Contents**

1 This issue, what is covered and what is not.
2. The 1939 Census of German Jews & Finding Aids for it.
3. Gedenkbuch. The 1986 two-volume edition and the forthcoming revised edition.
4. The pending Austrian Gedenkbuch.
5. City/state Gedenkbücher - Berlin, Köln, Hamburg, Thueringen, smaller localities.
6. Concentration camp records, their limitations, and how to access them.
7. Records of survivors: Sharit Ha Platah; Survivors Registry at U.S. Holocaust Museum, computerized *Aufbau* lists. Not included are lists which already exist in the public domain, even though some are not well known.

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